श्रीपद्यावली

THE PADYĀVALĪ

of

Śrī Rūpa Gosvāmin

An anthology of devotional verses in Sanskrit

English Translation
by
GAURAV RAINA

Shri Gadadhara Gaurahari Press

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PADYĀVALĪ

compiled by
Śrī Rūpa Gosvāmin

Translated from Sanskrit into English
by
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This book is dedicated to my Guru,

His Holiness, **Shri Haridas Shastri**

KEY TO TRANSLITERATION AND PRONOUNCIATION

		Sounds like
अ	a	- o in *son*
आ	ā	- a in m*a*ster
इ	i	- i in *if*
ई	ī	- ee in f*ee*l
उ	u	- u in f*u*ll
ऊ	ū	- oo in b*oo*t
ऋ	ṛ	- somewhat between r and ri
ए	e	- a in ev*a*de
ऐ	ai	- y in m*y*
ओ	o	- oh
औ	au	- ow in n*ow*
क	k	- k
ख	kh	- ckh in blo*ckh*ead
ग	g	- g (hard)
द	d	- th in *th*en
ध	dh	- theh in brea*the he*re
न	n	- n
प	p	- p
फ	ph	- ph in loo*p-h*ole
ब	b	- b
भ	bh	- bh in a*bh*or
म	m	- m
य	y	- y

		Sounds like
घ	gh	- gh in lo*g-h*ut
ङ	ṅ	- ng
च	c	- ch (not k)
छ	ch	- chh in cat*ch h*im
ज	j	- j
झ	jh	- dgeh in he*dgeh*og
ञ	ñ	- n (somewhat)
ट	ṭ	- t
ठ	ṭh	- th in an*t-h*ill
ड	ḍ	- d
ढ	ḍh	- dh in go*dh*ood
ण	ṇ	- n in u*n*der
त	t	- French t
थ	th	- th in *th*umb
र	r	- r
ल	l	- l
व	v	- v in a*v*ert
श	ś	- sh
ष	ṣ	- sh in *sh*ow
स	s	- s
ह	h	- h
ं	ṁ	- m in hu*m*
ः	ḥ	- half h in hu*h*!

INTRODUCTION

The Padyāvalī is an anthology of devotional verses in Sanskrit compiled by Śrī Rūpa Gosvāmī. Sri Rūpa was one of the six principal associates of Lord Caitanya Mahāprabhu (AD 1486 - 1534). Lord Caitanya was the founder of the Gauḍīya (or Bengal) school of Vaiṣṇavism.

Rūpa Goswāmī has chosen 388 verses composed, in various meters, by a little over a hundred devotee poets. The verses are placed under several headings and deal with various aspects of the nature of *bhakti*, of the aspirations of devotees and of the deeds and exploits of Lord Kṛṣṇa and His associates.

The rubrics are so chosen as to structure the text beginning with general principles of *bhakti*, interspaced by narrations of pastimes of the Lord, culminating in expressing the superlative form of the love of Rādhā and the *gopīs* for Kṛṣṇa.

I have assumed that the reader is familiar with the personality of Kṛṣṇa and the happenings of His life when He incarnated on this earth. The reader will, perhaps, be served best without an elaborate introduction or detailed comments on the verses. Sparing the reader such 'guidance' would enable Him to see the verses, in the simplicity, innocent charm and emotional appeal, just as I discovered them. In this way the reader will also be able to appreciate the genius of the compiler in creating a collection of verses in logical structure and smooth harmony.

The six *gosvāmīs* of Vṛndāvana, along with several other devotees of Lord Caitanya, have written an enormous amount of literature of the Gauḍīya Vaiṣṇava Sect covering virtually every branch of classical Sanskrit -- philosophy and theology, poetical narrations of Krishna's divine *līlās*, drama and dramaturgy, ritual and codes of conduct, grammar, rhetoric and poetics, and prosody and music. Of the six *gosvāmis*, Sri Rūpa's contribution to this vast literature is substantial and unique.

Śrī Rūpa Gosvāmī was a Karṇaṭaka *brāhmaṇa* whose ancestors migrated and settled in Bengal. He and his brother Sanatana Gosvāmī were high officials at the court of the Muslim ruler of Gauḍa (Bengal). Although they did not convert to Islam,

they had accepted the Muslim titles of Dabir Khas and Saker Malik respectively. The two brother enjoyed immense authority and perks of office under the Muslim ruler and had also acquired considerable wealth. But when they met Lord Caitanya, He so enamoured them by His personality and His teachings, that they gave up their offices and joined Him as ascetic disciples. And from then on it was only pure, blissful Kṛṣṇa *bhakti* for them as taught by their Lord.

It is difficult to find suitable words within the English language, to describe adequately the depth of feeling and emotion of the authors of the verses, for it is best imbibed in the original Sanskrit. While translating the verses into English I have tried to capture the mood of the devotees, as best as I could. It is hoped nevertheless that the readers of this beautiful transcendental anthology will be able to relish much of the sentiments of divine love expressed in them.

Gaurav Raina

HEADINGS OF TOPICS

श्रीपद्यावली

PADYĀVALĪ

श्रीश्रीराधाकृष्णाभ्यां नमः।।

पद्यावली विरचिता रसिकैर्मुकुन्द-
सम्बन्धबन्धुरपदा प्रमदोर्मिसिन्धुः।
रम्या समस्ततमसां दमनी क्रमेण
संगृह्यते कृतिकदम्बककौतुकाय।।१।।

PADYĀVALĪ

1. The Padyāvalī --

Comprises verses composed by great devotees absorbed in the relish of *bhakti*,

Is endowed with delighting words springing forth from the inspiration of Śrī Mukanda,

Is but an ocean, the waves of which are running riot in intoxication with divine love,

And is as charming as it is a dispeller of all ignorance.

In sequence of topics do I compile this multitude of devotional expressions for the pleasure of all.

Śrī Rūpa Gosvāmī

प्रारम्भे मङ्गलाचरणम्

नमो नलिननेत्राय वेणुवाद्यविनोदिने।
राधाधरसुधापानशालिने वनमालिने।।२।।

कस्यचित्।।

INVOCATORY VERSES (*MAṄGALĀCARAṆAM*)

2. I offer my obeisance unto the lotus-eyed Lord,

Who pleases His devotees with the melodious sound of His flute,

Who is adorned with a chaplet of flowers,

And is blessed with the relish of the nectar of Śrī Rādhā's lips.

Anonymous

भक्तिप्रह्वविलोकनप्रणयिनी नीलोत्पलस्पर्धिनी
ध्यानालम्बनतां समाधिनिरतैर्नीतेहितप्राप्तये।
लावण्यैकमहानिधी रसिकतां राधादृशोस्तन्वती
युष्माकं कुरुतां भवार्तिशमनं नेत्रे तनुर्वा हरेः।।३।।

सारङ्गस्य।।

3. Lord Hari, Whose eyes rival the beauty of blue lotuses, casts affectionate glances on those lovingly devoted to Him.

He is the object of meditation for *yogīs* absorbed in the trance of *samādhi*, who seek recourse to Him for their salvation.

He is the One plentitude of beauty, charm and grace, at Whose sight Rādhā's eyes blossom with profusion of loving emotion.

May that Lord Hari, His eyes and His very form, relieve the worldly suffering of all of you.

Śrī Sāraṅga

ये गोवर्धनमूलकर्दमरसव्यादष्टबर्हाङ्गदा
ये वृन्दावनकुक्षिषु व्रजवधुनीलोपधानानि च।
ये चाभ्यङ्गसुगन्धयः कुवलयापीडस्य दानाम्भसा
ते वो मङ्गलमादिशन्तु सततं कंसद्विषो बाहवः।।४।।

शुभाङ्कस्य।।

4. The arms of the slayer of the demon Kaṁsa --

Are adorned with armlets, of peacock-feathers, smeared with moist mud from the base of Govardhana Hill.

Are, in the bowers of Vṛndāvana, like blue* pillows for (the comfort of) the maidens of Vraja.

And are anointed with the fragrance of the exudation from the temples of the elephant Kuvalyāpīḍa.**

May those arms of the Lord grant you everlasting felicity.

Śrī Śubhāṅka

*Lord Kṛṣṇa's dark complexion is often described as *nīla*, which means dark blue.

** Kuvalyāpīḍa was the name of Kaṁsa's elephant which was killed by Kṛṣṇa.

सायं व्यावर्तमानाखिलसुरभिकुलाह्वनसङ्केतनामा-
न्याभीरीवृन्दचेतोहठहरणकलासिद्धमन्त्राक्षराणि।
सौभाग्यं वः समान्ताद्दधतु मधुभिदः केलिगोपालमूर्तेः
सानन्दाकृष्ठवृन्दावनरसिकमृगश्रेणयो वेणुनादाः।।५।।

हरस्य।।

5. The melodious sound of the flute of the slayer of the demon Madhu --

Beckons the cows of His herd by their assigned names when they return home in the evening,

Articulates the letters of the magical incantation that captivates the hearts of the group of *gopīs* (cowherd girls),

And enchants the flocks of devotionally sentimental deer in Vṛndāvana.

May that sound of the flute of the Lord, Who assumes the form of a sportive cowherd, grant you good fortune from all sides.

Śrī Hara

अथ श्रीकृष्णस्य महिमा

अम्भोधिः स्थलतां स्थलं जलधितां धुलीलवः शैलतां
शैलो मृत्कणतां तृणं कुलिशतां वज्रं तृणक्षीणताम्।
वह्निः शीतलतां हिमं दहनतामायाति यस्येच्छया
लीलादुर्ललिताद्भुतव्यसनिने कृष्णाय तस्मै नमः।।६।।

कस्यचित्।।

THE GLORIES OF LORD KṚṢṆA

6. By the desire of *Kṛṣṇa* --

The ocean turns into land and land into ocean,

A particle of dust assumes the form of a mountain and a mountain is reduced to a grain of sand,

A piece of grass becomes a powerful thunderbolt and a flash of lightning diminishes into an insignificant blade of grass.

Fire turns cold and snow is able to burn.

To that Lord Kṛṣṇa,

Who has a fancy for playing naughty pranks and creating marvelous wonders in His sportive pastimes.

Do I offer my salutations.

Anonymous

वात्सल्यादभयप्रदानसमयादार्तार्तिनिर्वापणा-
दौदार्यादघशोषणादगणितश्रेय:पदप्रापणात्।
सेव्य: श्रीपतिरेव सर्वजगतामेते यत: साक्षिण:
प्रह्लादश्च विभीषणश्च करिराट् पाञ्चाल्यहल्या ध्रुव:।।७।।

कस्यचित्।।

7. The Lord, the consort of Śrī Lakṣmī, is the only One worthy of worship by the whole world, because --

He has parental affection for His devotees,

He pledges to grant fearlessness,

He relieves the suffering of devotees in distress,

He is magnanimous,

He destroys all sins,

And He bestows immeasurably exalted positions to His devotees.

Prahlāda, Vibhīṣaṇa, Karirāṭ (Gajendra), Pāñcālī (Draupadī), Ahilyā and Dhruva, have stood witness to these qualities of the Lord (in the respective order stated).

Anonymous

अथ भजनमाहात्म्यम्

व्याधस्याचरणं ध्रुवस्य च वयो विद्या गजेन्द्रस्य का
कुब्जायाः किमु नाम रूपमधिकं किं तत् सुदाम्नो धनम्।
वंशः को विदुरस्य यादवपतेरुग्रस्य किं पौरुषं
भक्त्या तुष्यति केवलं न च गुणैर्भक्तिप्रियो माधवः।।८।।

दाक्षिणात्यस्य।।

THE GLORY OF WORSHIP

8. Lord Mādhava, Who cherishes the devotion of His devotees, is pleased by devotion alone rather than by virtuous qualities.

What was so noble about the conduct of the hunter Dharmavyādha?

What maturity of age did Dhruva have and how learned was Gajendra?

How beautiful could Kubjā possibly have been and how wealthy was Sudāmā?

Was Vidura of noble descent or did Ugrasena, king of the Yādavas, have any martial prowess?

A devotee from South India

Note: The names mentioned in verses 7 and 8 are of personalities from the *Mahābhārata*, *Rāmāyaṇa* and *Bhāgavata Purāṇa*.

अनुचितमुचितं वा कर्म कोऽयं विभागो
भगवति परमास्तां भक्तियोगो द्रढीयान्।
किरति विषमहीन्द्रः सान्द्रपीयूषमिन्दु-
र्द्वयमपि स महेशो निर्विशेषं बिभर्ति।।९।।

श्रीविष्णुपुरीपादानाम्।।

9. I do not care if my actions are sinful or if they are virtuous.

All I desire is supreme and steadfast devotion to the Lord.

While the dreaded serpent spews venom, the Moon bestows its ambrosial moonlight in abundance.

But Lord Maheśa (Śiva), indifferent as He is to both poison and nectar, is adorned with both serpent and Moon.

Śrī Viṣṇu Purī

Note: Lord Śiva is adored as the supreme devotee of Lord Kṛṣṇa. While the moon adorns his forehead He has a serpent around His neck. The author of the verse regards sin and virtue as of no consequence to himself. He is saying this in emulation of the supreme devotee Śiva who is indifferent to both the poison of the snake and to the nectar of the moon∎

यदि मधुमथन त्वङ्घ्रिसेवां
हृदि विदधाति जहाति वा विवेकी।
तदखिलमपि दुष्कृतं त्रिलोके
कृतमकृतं न-कृतं कृतं च सर्वम्।।१०।।

तेषामेव।।

10. O slayer of Madhu! If a person cherishes, in his heart, service to your feet, then even if he were to commit all the sins in the three worlds, they become undone.

And as for a righteous person who forsakes Your service, all the sins committed in the three worlds accrue to him (as if committed by him).

Śrī Viṣṇu Purī

काषायान्न च भोजनादिनियमान्नो वा वने वासतो
व्याख्यानादथ वा मुनिव्रतभराच्चित्तोद्भवः क्षीयते।
किं तु स्फीतकलिन्दशैलतनयातीरेषु विक्रीडतो
गोविन्दस्य पदारविन्दभजनारम्भस्य लेशादपि।।११।।

कस्यचित्।।

11. Not by wearing the ochre dress of a *sannyāsiṇ*,

Nor by restrictions on diet and activities,

Nor by solitary residence in a forest,

Nor by hearing sermons on philosophy,

Nor by undertaking ascetical vows,

Can the vagaries of the mind be overcome.

Serenity of mind can only be attained by undertaking, even in the slightest measure, the worship of the lotus feet of Lord Govinda;

Lord Govinda Who delights Himself (and His devotees) on the banks of the bountiful river Yamunā, the daughter* of Kalinda.

Anonymous

* The river Yamunā flows from the Kalinda mountain and is hence referred to as the daughter of Kalinda.

अलमलमियमेव प्राणिनां पातकानां
निरसनविषये या कृष्ण कृष्णेति वाणी।
यदि भवति मुकुन्दे भक्तिरानन्दसान्द्रा
विलुठति चरणाब्जे मोक्षसाम्राज्यलक्ष्मीः।।१२।।

सर्वज्ञस्य।।

12. The mere verbal utterance of "O Kṛṣṇa! O Kṛṣṇa!" is more than sufficient to destroy all the sins of living beings.

Upon the advent of devotion to Mukunda, in (the heart of) a devotee, devotion that is the source of infinite divine bliss,

Does goddess Lakṣmī, the sovereign bestower of salvation, toss and roll about at the lotus-feet of such a devotee (craving his acceptance).

Śrī Sarvajña

* Goddess Lakṣmī is the consort of the Lord and is regarded as the supreme agent of divine grace and as an indispensable intermediary to the Lord.

अथ प्रेम्णः सौभाग्यम्

नानोपचारकृतपूजनमार्तबन्धोः
प्रेम्णैव भक्तहृदयं सुखविद्रुतं स्यात्।
यावत् क्षुदस्ति जठरे जरठा पिपासा
तावत् सुखाय भवतो ननु भक्ष्यपेये।।१३।।

श्रीरामानन्दरायस्य।।

THE GOOD FORTUNE OF OBTAINING DIVINE LOVE

13. The Lord, the friend of distressed souls, is worshipped by various formal rituals (and which may yield little).

But it is only worship in the mode of pure love that can cause the devotee's heart to melt and become infused with bliss.

The devotee attains as much bliss as He has love for the Lord -- just as food and drink are certainly only as pleasing as the intensity of hunger and thirst.

Śrī Rāmānanda Rāya

कृष्णभक्तिरसभाविता मतिः
क्रीयतां यदि कुतोऽपि लभ्यते।
तत्र मूल्यमपि लौल्यमेकलं
जन्मकोटिसुकृतैर्न लभ्यते।।१४।।

कस्यचित्।।

14. If you ever happen to be offered, for sale, a state of consciousness imbued with the relish (*rasa*) of Kṛṣṇa *bhakti*, then purchase it at once.

The value of such a state is only in the intense desire it creates (for savouring the pastimes of the Lord).

And pious deeds of several lifetimes cannot enable one to acquire such a state of consciousness.

Śrī Rāmānanda Rāya

ज्ञानमस्ति तुलितं च तुलायां
प्रेम नैव तुलितं तु तुलायाम्।

सिद्धिरेव तुलितात्र तुलायां
कृष्णनाम तुलितं न तुलायाम्।।१५।।
श्रीधरस्वामिपादानाम्।।

15. *Jñāna* or metaphysical knowledge (which is devoid of *bhakti*) is measurable in a weighing balance, but *prema* or divine love is not measurable on a balance.

Occult *yogic* powers can also be weighed, here in this world, on a scale, but Lord Kṛṣṇa's name cannot be weighed on a scale.

Śrī Śridhara Svāmī

अथ नाममाहात्म्यम्

अंहः संहरदखिलं सकृदुदयादेव सकललोकस्य।
तरणिरिव तिमिरजलधिं जयति जगन्मङ्गलं हरेर्नाम।।१६।।
श्रीलक्ष्मीधराणाम्।।

THE GLORY OF THE DIVINE NAME

16. The name of Lord Hari --

Is a great benediction to the world,

And, upon its utterance, at once destroys all the sins of all living beings, just as the rising sun dispels the vast expanse of darkness.

Glory be to the name of Hari!

Śrī Lakṣmīdhara

चतुर्णां वेदानां हृदयमिमाकृष्य हरिणा
चतुर्भिर्यद्वर्णैः स्फुटमघटि नारायणपदम्।
तदेतद्गायन्तो वयमनिशमात्मानमधुना
पुनीमो जानीमो न हरिपरितोषाय किमपि।।१७।।

कस्यचित्।।

17. Lord Hari extracted all the wisdom of the four *Vedas* and He expressed their quintessence in four syllables when He articulated His name 'Nārāyaṇa'.

Thus we may now purify our souls by incessantly singing this name of the Lord and we know not any other means of pleasing Lord Hari.

Anonymous

योगश्रुत्युपपत्तिनिर्जनवनध्यानाध्वसम्भावित-
स्वाराज्यं प्रतिपद्य निर्भयममी मुक्ता भवन्तु द्विजाः।
अस्माकं तु कदम्बकुञ्जकुहरप्रोन्मीलदिन्दीवर-
श्यामश्यामलधामनाम जुषतां जन्मास्तु लक्षावधि।।१८।।

श्रीमदीश्वरपुरीपादानान्।।

18. By means of *yogic* discipline,

By mastery over the *Vedas*,

By practicing meditation in a lonely forest,

Or by undertaking pilgrimages,

May the *dvijas**,

Upon realizing their fearless, self-resplendent nature (as Pure Spirit),

Be liberated from worldly existence.

As for us devotees (who have no desire for *mokṣa*).

All that we seek,

Is to savour for a hundred thousand life-times,

The name of the Lord,

The Lord Who embodies the splendour of the multitudes of blue lotuses blooming in the enclosures of the bowers of Kadamba trees.

Śrī Iśvara Purī

* The *dvijas* comprise the upper three social orders of traditional hindu society -- *brāhmaṇas, kṣatrīyas* and *vaiṣyas*. The study of the *Vedas* and the observance of *Vedic* religious practices are obligatory upon all *dvijas*.

कल्याणानां निधानं कलिमलमथनं पावनं पावनानां
पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये प्रोच्यमानम्।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये कृष्णनाम।।१९।।

कस्यचित्।।

19. The name of Kṛṣṇa --

Is the treasure house of all auspiciousness and good fortune,

Cleanses the contamination of *kali-yuga**,

Consummates all purifactory and sanctifying undertakings (such as *yajñas*, austerities, charity, and pilgrimage),

Provides sustenance for travelers on the path to *mokṣa* and leads to the swift attainment of their supreme destination,

Is the one resting place for the expressions of the finest of poets (who seek bliss in the glorification of the name upon failing to find solace in mundane topics),

Is the very life of noble souls,

Is the seed of the tree of *dharma*,

And is the ultimate source of your well being, prosperity and happiness.

Anonymous

* The period of time between each cycle of the creation and annihilation of the world is divided into four successive *yugas* or ages. They are *satya-yuga, tretā-yuga, dvāpara-yuga* and *kali-yuga*. The power of *dharma* diminishes progressively with time and our present age of *kali-yuga* is characterized by an extreme of moral decay and religious decadence.

वेपन्ते दुरितानि मोहमहिमा सम्मोहमालम्बते
सातङ्क नखरञ्जनीं कलयति श्रीचित्रगुप्तः कृती।
सानन्दं मधुपर्कसम्भृतिविधौ वेधाः करोत्युद्यमं
वक्तुं नाम्नि तवेश्वराभिलषिते ब्रूमः किमन्यत् परम्।।२०।।

कस्यचित्।।

20. For those devotees who are desirous of the chanting of Your name,

Their sins begin to tremble,

The Great Delusion of worldliness itself becomes bewildered,

The artful Citragupta* too fearfully seizes his pen (to erase the sins of such devotees),

And Lord Brahmā takes great pleasure in serving such devotees, within his creation, with preparations of *madhuparka***.

O Lord, what can we say is greater than Thy name?

Anonymous

* Citragupta is the book-keeper of Yama, the god of death and retribution, and he keeps accounts of the good and evil deeds of departed souls.

** *Madhuparka* comprises a mixture of honey, ghee, yoghurt, sugar and water, and it is ceremoniously offered to deities, guests and other respected persons.

कः परेतनगरीपुरन्दरः
को भवेदथ तदीयकिङ्करः।
कृष्णनाम जगदेकमङ्गलं
कण्ठपीठमुररीकरोति चेत्।।२१।।

आनन्दाचार्यस्य।।

21. Kṛṣṇa's name is the one and only benediction in the world, and it lies enthroned in the sacred altar of the speech of His devotees.

What power has (Yama) the king of the realm of the dead, or have his agents, over such devotees?

Śrī Ānanda Ācarya

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम्।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम्।।२२।।

श्रीभगवतः।।

22. *Saṅkirtana** of the (glorious) names of Kṛṣṇa --

Cleanses the mirror of our hearts,

Extinguishes the great forest fire of worldly woes,

Bestows that benefic moonlight which brings to bloom the white-lotus* of salvation,

Is the very life of the Bride of Enlightenment,

Expands the ocean of transcendental bliss,

Gives complete relish of nectar with each syllable,

Bathes every fibre of our Being,

And always reigns supreme (over all other modes of salvation**).

Lord Caitanya

* *Saṅkirtana* is the practice of chanting and singing the names, glories and exploits of the Lord. In its advanced stages *saṅkirtana* involves meditation on the deeper meanings of the Lord's names and on the esoteric dimensions of His pastimes (*līlās*).

** *Kairavam* is the white-lotus which is known for its property of opening at moon-rise.

*** Other paths such as those of *jnāna, karma* or *aṣṭāṅga yoga*, which claim to give salvation, are all considered incomplete without devotion (*bhakti*) and without the chanting of the holy names (*saṅkīrtana*). *Saṅkirtana* is said to be, by itself, efficacious in giving salvation.

ब्रह्माण्डानां कोटिसंख्याधिकाना-
मैश्वर्यं यच्चेतना वा यदंशः।
आविर्भूतं तन्महः कृष्णनाम

तन्मे साध्यं साधनं जीवनं च।।२३।।

केषाञ्चित्।।

23. The millions of universes, their grandeur and all the sentient beings inhabiting them,

Constitute but a fragment of the entity of the Lord.

And all the glory of the Lord is manifest in His name 'Kṛṣṇa'.

That name is my final destination, my means of salvation, my very life.

Anonymous

विष्णोर्नामैव पुंसः शमलमपहरत् पुण्यमुत्पादयच्च
ब्रह्मादिस्थानभोगाद्विरतिमथ गुरुश्रीपदद्वन्द्वभक्तिम्।
तत्त्वज्ञानं च विष्णोरिह मृतिजननभ्रान्तिबीजं च दग्धा
सम्पूर्णानन्दबोधे महति च पुरुषं स्थापयित्वा निवृत्तम्।।२४।।

श्रीभगवद्व्यासपादानाम्।।

24. Only the name of Viṣnu --

Can remove a man's sins and give rise to religious merit,

Can free one from the desire of attaining the abode of Brahmā and other heavenly realms,

Can inspire devotion to the feet of the *guru*,

And grant us knowledge of Viṣnu, the supreme spiritual reality.

Upon burning up the seed of ignorance, which is the cause of repeated birth and death in this world,

And upon situating the *puruṣa** in the Supreme Being, Who is of the nature of absolute bliss and enlightenment,

The name of the Lord finally attains its purpose.

Lord Vyāsa

* *Puruṣa* here means the *jīva*, the individual soul.

नामचिन्तामणिः कृष्णश्चैतन्यरसविग्रहः।
पूर्णः शूद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनोः।।२५।।

तेषामेव।।

25. The Lord, Who is eternally free from the bondage of *saṁsāra* and is completely untainted by worldliness, is non-different from His name.

By virtue of being non-different from the Lord, the name is the wish-fulfilling philosopher's stone.

The name verily is Kṛṣṇa Himself, Kṛṣṇa the embodiment of divine love.

Lord Vyāsa

मधुरमधुरमेतन्मङ्गलं मङ्गलानां
सकलनिगमवल्लीसत्फलं चित्स्वरूपम्
सकृदपि परिगीतं श्रद्धया हेलया वा
भृगुवर नरमात्रं तारयेत् कृष्णनाम।।२६।।

अमीषामेव।।

26. O best among Bhṛgus,

The name of Kṛṣṇa,

Is the sweetest of the sweet,

Is the most benefic of all benefactors,

Is the ripened fruit of the vine of all *Vedic* knowledge,

And is of the nature of Pure Spirit.

If the name of Kṛṣṇa is chanted just once,

Whether faithfully or frivolously,

It delivers all of mankind from worldly existence.

Lord Vyāsa

स्वर्गार्थीया व्यवसितिरसौ दीनयत्येव लोकान्
मोक्षापेक्षा जनयति जनं केवलं क्लेशभाजम्।
योगोद्योग: परमविरसस्तादृशै: किं प्रयासै:
सर्वं त्यक्त्वा मम तु रसना कृष्ण कृष्णेति रौतु।।२७।।

कस्यचित्।।

27. Religious practices undertaken for the attainment of heaven impoverish one of higher spiritual virtues.

The quest for *mokṣa* (without devotional aspiration) entails only pain and suffering (as the path to *mokṣa* is extremely difficult).

The practice of *aṣṭāṅga-yoga* is completely devoid of the pleasure of divine love; what then is the benefit of such an endeavour?

Abandoning every other spiritual practice, may my tongue be always engaged in chanting "Kṛṣṇa-Kṛṣṇa".

Anonymous

सदा सर्वत्रास्ते ननु विमलमाद्यं तव पदं
तथाप्येकं स्तोकं न हि भवतरोः पत्रमभिनत्।
क्षणं जिह्वाग्रस्थं तव तु भगवन्नाम निखिलं
समूल ससारं कषति कतरत् सेव्यमनयोः।।२८।।

श्रीधरस्वामिपादानाम्।।

28. The pristine, primordial aspect of Your Being (the *Nirguṇa Brahman**), even though eternally all-pervasive, has failed to shed even a tiny leaf of the tree of worldly existence.

But if Your divine name is placed on one's tongue for even a moment, then the entire tree of *saṁsāra* is uprooted and destroyed.

So which of the two (the *Nirguṇa Brahman* or Your name) is worthy of worship?

Śrī Śrīdhara Svāmī

* *Nirguṇa Brahman* is the impersonal aspect of the Lord. It is characterized as being without attributes (*nirguṇa*), formless (*nirākāra*) and undifferentiated (*nirviśeṣa*). *Nirguṇa Brahman* is distinguished from the Personality of Godhead which comprises a divine form endowed with beauty, love and compassion, as well as power, majesty and opulence.

आकृष्टिः कृतचेतसां सुमहतामुच्चाटनं चांहसा-
माचण्डालममूकलोकसुलभो वश्यश्च मोक्षश्रियः।
नो दीक्षां न च दक्षिणां न च पुरश्चर्यां मनागीक्षते
मन्त्रोऽयं रसनास्पृगेव फलति श्रीकृष्णनामात्मकः।।२९।।

श्रीलक्ष्मीधराणाम्।।

29. The *mantra* that bears Kṛṣṇa's name --

Is irresistibly attractive to great and enlightened souls,

Roots out all sins,

Is accessible to the whole world, even to an outcaste and to a dumb person,

Holds under its dispensation the great benediction of *mokṣa*,

Is not, in the slightest measure, conditional upon formal initiation, upon offerings to *guru* and *brahmaṇas*, or upon consecratory rituals,

And it bears fruit the moment it comes into contact with the devotee's tongue.

Śrī Lakṣmīdhara

विचेयानि विचार्याणि विचिन्त्यानि पुनः पुनः।
कृपणस्य धनानीव त्वन्नामानि भवन्तु नः।।३०।।

भवानन्दस्य।।

30. A miserly person searches hither and thither for wealth, thinks of all kinds of devices for its attainment, and then constantly worries about the safety of the riches he acquires.

O Lord, just as a miser is disposed towards wealth, let me be constantly engaged in the contemplation of Your names.

Śrī Bhavānanda

नाम्नामकारि बहुधा निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः।।३१।।

श्रीभगवतः।।

31. Thou Who has numerous names,

Has infused all Thy divine powers into them,

And neither restrictions of time, nor any other rules, have Thou laid down for chanting them.

But, O Lord, even when so abundant is Thy grace,

Such is my misfortune that I have acquired no taste for Thy names.

Lord Caitanya

अथ नामकीर्तनम्

तृणादपि सुनीचेन तरोरपि सहिष्णुना।
अमानिना मानदेन कीर्तनीयः सदा हरिः।।३२।।

श्रीभगवतः।।

ON SINGING AND CHANTING THE NAMES OF THE LORD

32. Regarding oneself lower than a blade of grass,

Having more forbearance than a tree,

Honouring all beings without any sense of self-importance;

In such a state of mind should one constantly sing the names of Lord Hari.

Lord Caitanya

श्रीरामेति जनार्दनेति जगतां नाथेति नारायणे-
त्यानन्देति दयापरेति कमलाकान्तेति कृष्णेति च।
श्रीमन्नाममहामृताब्धिलहरीकल्लोलमग्नं मुहु-
र्मुह्यन्तं गलदश्रुनेत्रमवशं मां नाथ नित्यं कुरु।।३३।।

श्रीलक्ष्मीधराणाम्।।

33. O Śrī Rāma, O Janārdana, O Jagannatha, O Nārāyaṇa, O Ānanda, O Dayāpara, O Kamalakānta, O Kṛṣṇa!

Let me be inundated by waves of delight, waves of the great ocean of the nectar of Your glorious names.

Let me be perpetually intoxicated by Your names so that tears may constantly flow from my eyes.

O my Lord! Let this state (of divine bliss) be everlasting.

Śrī Lakṣmīdhara

श्रीकान्त कृष्ण करुणामय कञ्जनाभ
कैवल्यवल्लभ मुकुन्द मुरान्तकेति।
नामावलीं विमलमौक्तिकहारलक्ष्मी-
लावण्यवञ्चनकरीं करवाणि कण्ठे।।३४।।

तेषामेव।।

34. O Śrīkānta, O Kṛṣṇa, O Karuṇāmaya, O Kañjanābha, O Kaivalyavallabha, O Mukunda, O Murāntaka!

May I adorn my neck with the garland of Your names -- the garland that renders pale all the lustre and beauty of a necklace of unblemished pearls.

Śrī Lakṣmīdhara

कृष्ण राम मुकुन्द वामन वासुदेव जगद्गुरो
मत्स्य कच्छप नारसिंह वराह राघव पाहि माम।
देवदानवनारदादिमुनीन्द्रवन्द्य दयानिधे
देवकीसुत देहि मे तव पादभक्तिमचञ्चलाम।।३५।।

कस्यचित्।।

35. O Kṛṣṇa, O Rāma, O Mukunda, O Vāmana, O Vāsudeva, O Jagadguru, O Matsya, O Kūrma, O Nṛsiṁha, O Varāha, O Rāghava!

Protect me!

O One Who is worshipped by gods, by demons and by great sages such as Nārada!

O ocean of compassion! O son of Devakī!

Bestow upon me steadfast and unwavering devotion to Your feet.

Anonymous

हे गोपालक हे कृपाजलनिधे हे सिन्धुकन्यापते
हे कंसान्तक हे गजेन्द्रकरुणापारीण हे माधव।
हे रामानुज हे जगत्त्रयगुरो हे पुण्डरीकाक्ष मां
हे गोपीजननाथ पालय परं जानामि न त्वां विना।।३६।।

श्रीवैष्णवस्य।।

36. O protector of cows,

O ocean of compassion,

O consort of the Daughter of the Ocean*,

O slayer of Kaṁsa,

O One Who bestowed compassion on Gajendra, the beleaguered elephant,

O husband of the Goddess of Fortune**,

O younger brother of Balarāma,

O preceptor of the three worlds,

O lotus-eyed One,

O lord and beloved of the milk-maids of Vṛndāvana!

Protect me for I know not anyone else greater than Thee.

Śrī Vaiṣṇava

* & ** Goddess Lakṣmī is referred to as the 'Daughter of the Ocean' and as the 'Goddess of Fortune'.

श्रीनारायण पुण्डरीकनयन श्रीराम सीतापते
गोविन्दाच्युत नन्दनन्दन मुकुन्दानन्द दामोदर।
विष्णो राघव वासुदेव नृहरे देवेन्द्रचूडामणे
संसारार्णवकर्णधारक हरे श्रीकृष्ण तुभ्यं नमः।।३७।।

तस्यैव।।

37. O Nārāyaṇa, O Puṇḍarīkanayana, O Rāma, O Sītāpati, O Govinda, O Acyuta, O Nandanandana, O Mukunda, O Ānanda, O Dāmodara, O Viṣṇu, O Rāghava, O Vāsudeva, O Nṛhari!

O crest-jewel among the principal gods!

O steersman Who pilots the boat to cross over the ocean of worldly existence!

O Hari! O Kṛṣṇa!

My salutations to Thee!

Śrī Vaiṣṇava

भाण्डीरेश शिखण्डमण्डन वर श्रीखण्डलिप्ताङ्ग हे
वृन्दारण्यपुरन्दर स्फुरदमन्देन्दीवरश्यामल।
कालिन्दीप्रिय नन्दनन्दन परानन्दारविन्देक्षण
श्रीगोविन्द मुकुन्द सुन्दरतनो मां दीनमानन्दय।।३८।।
श्रीगोपालभट्टानाम्।।

38. O deity of the fig trees of Govardhana, Who is adorned with peacock feathers!

O most excellent One, Whose limbs are anointed with sandalwood paste!

O proprietor of the forests of Vṛndāvana, Who exudes the dark hue of blooming blue lotuses!

O beloved of the Yamunā river, Who is the dear child of Nanda!

O lotus-eyed One, Who is of the nature of the supreme bliss of the Spirit!

O Govinda, O Mukunda, O embodiment of beauty!

Pray grant divine bliss to my fallen self!

Śrī Gopāla Bhaṭṭa

अथ श्रीकृष्णकथामाहात्म्यम्

श्रुतमप्यौपनिषदं दूरे हरिकथामृतात्।
यत्र सन्ति द्रवच्चित्तकम्पाश्रुपुलकोद्गमाः।।३९।।

श्रीभगवद्व्यासपादानाम्।।

THE GLORY OF NARRATING THE SPORTIVE EXPLOITS OF THE LORD

39. *Upaniṣadic* discourses (on *Nirguṇa Brahman*), that I have heard, are far removed from the ambrosial narrations of the glories of Lord Hari.

Philosophical discussions of the *Upaniṣads* cannot melt our hearts nor make us tremble with joy,

They cannot elicit tears of ecstasy nor enable our hair to stand on end,

And nor can they bless us with any other experience (of devotional rapture).

Lord Vyāsa

नैव दिव्यसुखभोगमर्थये
नापवर्गमपि नाथ कामये।
यान्तु कर्णविवरं दिने दिने
कृष्णकेलिचरितामृतानि मे।।४०।।

कविरत्नस्य।।

40. O my Lord, I do not wish to enjoy the pleasures of heaven, nor do I seek liberation from worldly existence.

All I desire is to, day after day, savour in my ears, the nectar of the narrations of the sportive exploits of Kṛṣṇa.

Śrī Kaviratna

अहो अहोभिर्न कलेर्विदूयते
सुधासुधारामधुरं पदे पदे।
दिने दिने चन्दनचन्द्रशीतलं
यशो यशोदातनयस्य गीयते।।४१।।

तस्यैव।।

41. The glories of the son of Yaśodā are as sweet as streams of nectar, as soothing as sandalwood and as cooling as moonlight.

Oh! Whosoever sings the glories of the Lord, everyday and at every step, is never tormented by the evil days of *kali-yuga**.

Śrī Kaviratna

* See note on verse 19.

नन्दनन्दनकैशोरलीलामृतमहाम्बुधौ।
निमग्नानां किमस्माकं निर्वाणलवणाम्भसा।।४२।।

यादवेन्द्रपुरीपादानाम्।।

42. Having submerged ourselves in the vast ocean of the nectar of the adolescent *līlās** of the beloved son of Nanda, what taste do we devotees have for the salty ocean of *nirvāṇa*** ?

Śrī Yādvendra Purī

* *Līlā* means 'divine sport'. The Lord enacts *līlās*, when He descends onto the world for the pleasure of His devotees. A *līlā* affords the devotee an opportunity for developing, or engaging in, a special spiritual relationship with the Lord. The Lord performs His *līlās* also for the benefit of the rest of humanity. A worldly person attains purity and enlightenment by faithfully hearing, narrating and glorifying the divine *līlās*. In the Spiritual Realm of *Vaikuṇṭha* the Lord and His devotees delight themselves in innumerable eternal *līlās*.

** *Nirvāṇa* is the state of salvation in which the individual soul (*jīva*) merges in the Supreme Spirit (*Brahman*). *Nirvāṇa* involves no personal relationship with God and is thus shunned by devotees.

त्वत्कथामृतपाथोधौ विहरन्तो महामुद:।
कुर्वन्ति कृतिन: केचिच्चतुर्वर्गं तृणोपमम्।।४३।।
श्रीधरस्वामिपादानाम्।।

43. O Lord, Your blessed devotees, having fulfilled scriptural obligations, and sailing blissfully in the ocean of Your ambrosial *lilās*, regard the cherished four *puruṣārthas** to be as insignificant as blades of grass.

Śrī Śridhara Svāmī

*The four *puruṣārthas* are the four ends of human life ordained by the scriptures. They are *dharma* (religious duties), *artha* (generation of wealth), *kāma* (pursuit of sensual and aesthetic pleasures) and *mokṣa* (spiritual salvation).

तत्रैव गङ्गा यमुना च तत्र
गोदावरी तत्र सरस्वती च।
सर्वाणि तीर्थानि वसन्ति तत्र
यत्राच्युतोदारकथाप्रसङ्ग:।।४४।।

कस्यचित्।।

44. Wherever there is mention of the splendid deeds and exalted pastimes of the infallible Lord Acyuta,

There come to exist all the *tirthas**,

And there converge the sacred rivers -- the Gaṅgā, the Yamuna, the Godāvarī, the Sarasvatī.

Anonymous

* A *tīrtha* is a holy place which is a destination for pilgrims.
Examples of *tīrthas* are the cities of Badrīnātha, Ṛṣikeśa, Haridvāra, Vārāṇasī, Dvārkā, Mathurā and Vṛndāvana.

या भुक्तिलक्ष्मीर्भुवि कामुकानां
या मुक्तिलक्ष्मीर्हृदि योगभाजाम्।
यानन्दलक्ष्मी रसिकेन्द्रमौले:
सा कापि लीलावतु माधवस्य।।४५।।

श्रीशङ्करस्य।।

45. The felicity for enjoyment in this world, sought by passionate people,

The treasure of salvation which great *yogis* cherish in their hearts,

The wealth of divine bliss possessed by the best among the sentimental devotees,

Are all but manifestations of Lord Mādhava's divine *līlā*.

May the *līlā* of the Lord protect all of you.

Śrī Śaṅkara

अथ ध्यानम्

फुल्लेन्दीवरकान्तिमिन्दुवदनं बर्हावतंसप्रियं
श्रीवत्साङ्कमुदारकौस्तुभधरं पीताम्बरं सुन्दरम्।
गोपीनां नयनोत्पलार्चिततनुं गोगोपसङ्घावृतं
गोविन्दं कलवेणुवादनपरं दिव्याङ्गभूषं भजे।।४६।।

शारदाकारस्य।।

MEDITATIONS ON ŚRĪ KṚṢṆA

46. I worship Lord Govinda --

Who exudes the effulgence of blooming blue lotuses,

Whose face is radiant as the moon,

Who is fond of ornaments of peacock feathers,

Whose chest is graced with the *Śrīvatsa** mark,

Who wears the splendid Kaustubha jewel,

Who, dressed in yellow robes, is the epitome of beauty,

Whose form is worshipped by the glances of the lotus eyes of the *gopīs*,

Who is surrounded by a host of cows and cowherds,

Who plays to perfection, soft, sweet melodies on His flute,

And Whose divine limbs are adorned with beautiful ornaments.

Śrī Śāradākāra

* The *Śrīvatsa* is a characteristic mark that graces the chest of Kṛṣṇa or Viṣṇu.

अंसालम्बितवामकुण्डलधरं मन्दोन्नतभ्रूलतं
किञ्चित्कुञ्चितकोमलाधरपुटं साचिप्रसारेक्षणम्।।
आलोलाङ्गुलिपल्लवैर्मुरलिकामापूरयन्तं मुदा
मूले कल्पतरोस्त्रिभङ्गललितं ध्यायेज्जगन्मोहनम्।।४७।।

कस्यचित्।।

47. May I meditate upon the Lord Who --

Sports beautiful earrings that reach up to His shoulders,

Gently raises His eyebrows,

Contracts slightly the folds of His delicate lips (to play His flute),

Casts sidelong glances,

Delightfully plays His flute that He holds firmly with His tender fingers,

Graces the wish-fulfilling Kalpataru tree, as He stands at its base in His enchanting thrice-bent pose*,

And Who charms the whole world.

Anonymous

* Lord Kṛṣṇa's *tribhanga rūpa* or thrice-bent posture is one in which, while playing His flute, He stands with His feet crossed, His hips slightly bent and His neck slanting.

अधरे विनिहितवंशं चम्पककुसुमेन कल्पितोत्तंसम्।
विनतं दधानमंसं वामं सततं नमामि जितकंसम्।।४८।।

पुरुषोत्तमदेवस्य।।

48. The Lord Who vanquished the demon Kaṁsa,

Has His flute ensconced on His lips,

Sports a chaplet of Champaka flowers on His crown,

And has His left shoulder bent downwards (to play His flute).

To that Lord do I offer My salutations again and again.

Śrī Puruṣottamadeva

व्यत्यस्तपादकमलं ललितत्रिभङ्गी-
सौभाग्यमंसविरलीकृतकेशपाशम्।
पिञ्छावतंसमुररीकृतवंशनाल-
मव्याजमोहनमुपैमि कृपाविशेषम्।।४९।।

कस्यचित्।।

49. The lotus feet of the Lord are placed in crosswise pose,

His charming thrice-bent form is the source of all good fortune,

His luxuriant, delicately groomed hair fall on His shoulders,

His forehead is adorned with a wreath of peacock feathers,

And His flute is placed on His lips.

I worship that artlessly charming Lord (Kṛṣṇa) Who is abundant in mercy.

Śrī Nārada

अथ भक्तवात्सल्यम्

अतन्द्रितचमूपतिप्रहितहस्तमस्वीकृत-
प्रणीतमणिपादुकं किमिति विस्मितान्तःपुरम्।
अवाहनपरिष्क्रियं पतगराजमारोहतः
करिप्रवरबृंहिते भगवतस्त्वरायै नमः।।५०।।

दाक्षिणात्यस्य।।

THE LORD'S PARENTAL AFFECTION FOR HIS DEVOTEES

50. Upon hearing the distress call of the king of elephants (Gajendra),

The Lord, Who is ever vigilant in attending to His devotees, forgot all about the comforts of His heavenly abode and rushed to the rescue.

In His haste He refused the helping hand of His commander-in-chief, did not care to wear the jewel-studded sandals presented by His attendants and did not even place a canopy upon His vehicle (Garuḍa), the king of birds.

At that moment His only thought was "who is calling Me?"

To that haste, speed and swiftness of the Lord, do I offer my salutations.

A devotee from South India

द्रौपदीत्राणे तद्वाक्यम्

तभसि रविरिवोद्यन्मज्जतामप्लवानां
प्लव इव तृषितानां स्वादुवर्षीव मेघः।
निधिरिव निधनानां तीव्रदुःखामयानां
भिषगिव कुशलं नो दातुमायाति शौरिः।।५१।।

श्रीमद्व्यासपादानाम्।।

DRAUPADĪ'S EXPRESSION (OF GRATITUDE) WHEN THE LORD CAME TO HER RESCUE

51. "Lord Śauri (Kṛṣṇa), Who is the likeness of --

The rising sun dispelling the darkness of night,

A boat for rescuing ship-wrecked people who are drowning,

A cloud that showers sweet rain for those tormented by thirst,

A treasure trove for the poverty stricken,

And of a physician for those plagued by severe disease,

Is arriving to grace us with happiness and prosperity."

Lord Vyāsa

Note: The verse above is from the *Mahābhārata*. Draupadī spoke these words as she saw Lord Kṛṣṇa coming to her rescue in the forest where she and the Pāṇḍava brothers were spending their days in exile. Lord Kṛṣṇa came in response to Draupadī's call for His help.

अथ भक्तानां माहात्म्यम्

प्रह्लादनारदपराशरपुण्डरीक-
व्यासाम्बरीषशुकशौनकभीष्मदाल्भ्यान्।
रुक्माङ्गदोद्धवविभीषणफाल्गुनादीन्
पुण्यानिमान् परमभागवतान्नमामि।।५२।।

दाक्षिणात्यस्य।।

GLORY OF THE DEVOTEES OF THE LORD

52. To the greatest among the blessed devotees of the Lord,

Prahlāda, Nārada, Parāśara, Puṇḍarīka, Vyāsa, Ambarīṣa, Śuka, Śaunaka, Bhīṣma, Dālbhya, Rukmāṅgada, Udhava, Vibhīṣaṇa and Phālguna (Arjuna), among others,

Do I offer my obeisance.

A devotee from South India

श्रीविष्णोः श्रवणे परीक्षिदभवद् वैयासकिः कीर्तने
प्रह्लादः स्मरणे पदाब्जभजने लक्ष्मीः पृथुः पूजने।
अक्रू रस्त्वभिवन्दने कपिपतिर्दास्येऽथ सख्येऽर्जुनः
सर्वस्वात्मनिवेदने बलिरभूत् कृष्णाप्तिरेषा परम्।।५३।।

कस्यचित्।।

53. (Among time-honoured legends among devotees,)

King Parīkṣit attained complete absorption in hearing narrations about Lord Viṣṇu,

Śukadeva, the son of Vyāsa, dedicated himself to singing the glories of the Lord (when he narrated the *Bhāgavata Purāṇa*),

Prahlāda is known for his constant meditation on, and remembrance of, the Lord,

As is goddess Lakṣmī for Her service to the feet of the Lord,

And king Pṛthu for worshipping the Lord.

Akrūra is famous for offering extolling salutations to the Lord,

Hanumāna, the king of monkeys, for being a devoted servant,

Arjuna for being the Lord's friend,

And King Bali for surrendering his every possession to the Lord.

Each of these devotees (having practiced to perfection one of the nine modes of devotion) were blessed with Supreme Beatitude -- the attainment of Kṛṣṇa.

Anonymous

Note: The *Bhāgavata Purāṇa* (7.5.23) describes the nine modes of devotion (*navadhā bhakti*). They are –

(i) *śravaṇam* = hearing about the exploits and transcendental pastimes of the Lord
(ii) *kirtanam* = singing His glories
(iii) *smaraṇam* = remembering Him and meditating on Him
(iv) *pāda-sevanam* = serving His feet
(v) *arcanam* = worshipping Him
(vi) *vandanam* = saluting and praising Him
(vii) *dāsyam* = being His servant
(viii) *sakhyam* = being His friend
(ix) *ātma-nivedanam* = surrendering everything that is one's own to Him

Each of the devotees mentioned in the above verse practiced one of these nine modes of devotion. The sequence of the nine modes mentioned in the *Bhāgavata Purāna* coincides with the sequence given in the verse.

तेभ्यो नमोऽस्तु भववारिधिजीर्णपङ्क-
सम्मग्नमोक्षणविचक्षणपादुकेभ्यः।
कृष्णेति वर्णयुगलश्रवणेन येषा-
मानन्दथुर्भवति नर्तितरोमवृन्दः।।५४।।

औत्कलस्य।।

54. I offer my salutations,

To those exalted devotees whose wooden sandals are like learned sages; sages who deliver those of us who are submerged in the ocean of worldly existence, which is but a timeless quagmire of sin,

To those great ones who, upon hearing the two syllables comprising (the name of the Lord) 'Kṛṣṇa', become ecstatic, with all their hair standing on end as if dancing to and fro.

Śrī Autkala

हरिस्मृत्याह्लादस्तिमितमनसो यस्य कृतिनः
सरोमाञ्चः कायो नयनमपि सानन्दसलिलम्।
तमेवाचन्द्रार्कं वह पुरुषधौरेयमवने
किमन्यैस्ते भारैर्यमसदनगत्यागतिपरैः।।५५।।

सर्वानन्दस्य।।

55. O Mother Earth!

As long as the Sun and the Moon grace our world,

May you bear, in your care, those blessed souls,

Whose hearts melt with joy upon remembrance of Lord Hari,

Whose bodies become charged with horripilation and eyes become moist with tears of ecstasy.

Why do you bear the burden of those impious others who are condemned to repeated visitations to Yama's realm of the dead ?

Śrī Sarvānanda

तद्भक्तः सरितां पतिं चुलुकवत् खद्योतवद्भास्करं
मेरुं पश्यति लोष्ट्रवत् किमपरं भूमेः पतिं भृत्यवत्।

चिन्तारत्नचयं शिलाशकलवत् कल्पद्रुमं काष्ठवत्
संसारं तृणराशिवत् किमपरं देहं निजं भारवत्।।५६।।
सर्वज्ञस्य।।

56. (O Lord!)

Your devotees,

Look upon the ocean as a palm-full of water,

The Sun as a mere fire-fly,

The Meru mountain as a lump of earth,

An emperor as a mere servant,

A heap of *cintāmaṇi** jewels as fragments of rock,

The (fabled) wish-fulfilling *Kalpa* tree as a log of wood,

The whole world as a heap of straw,

And (in Your absence or in separation from You) regard even their own bodies as a needless burden.

Śrī Sarvajña

* A *cintāmaṇi* is a philosophers' stone which alchemists believe can transform baser metals into gold.

मीमांसारजसा मलीमसदृशां तावन्न धीरीश्वरे
गर्वोदर्ककुतर्ककर्कशधियां दूरेऽपि वार्ता हरेः।
जानन्तोऽपि न जानते श्रुतिसुखं श्रीरङ्गिसङ्गादृते
सुस्वादुं परिवेषयन्त्यपि रसं गुर्वी न दर्वी स्पृशेत्।।५७।।
श्रीमाधवसरस्वतीनाम्।।

57. *Paṇḍits* of *Veda*, having obscured their spiritual vision due to excessive preoccupation with scriptural exegesis, are unable to take recourse to *Īśvara*.

Seeking only the satisfaction of their intellectual pride, and their hearts hardened from misguided scholarly dialectic, they are far removed from hearing the glories of Lord Hari.

Despite all their erudition, those learned ones are not able to know the true essence of the *Vedas* as they are indifferent to Lord Śrī-Raṅga.

They may be likened to the heavy ladle, that serves delicious preparations of food but knows not their taste.

Śrī Mādhava Sarasvatī

ज्ञानावलम्बकाः केचित् केचित् कर्मावलम्बकाः।
वयं तु हरिदासानां पादत्राणावलम्बकाः।।५८।।

कस्यचित्।।

58. Some persons take recourse to *jñāna** while other to *karma*.

But we devotees find shelter in none other than the sandals of the servants of Lord Hari.

Anonymous

* *Jñāna* here refers to the philosophy of the *Vedānta* based on the *Upāniṣads*. *Karma* refers to *karma-kāṇḍa* or *Vedic* rituals.

अथ तेषां दैन्योक्तिः

नामानि प्रणयेन ते सुकृतिनां तन्वन्ति तुण्डोत्सवं
धामानि प्रथयन्ति हन्त जलदश्यामानि नेत्राञ्जनम्।

सामानि श्रुतिशष्कुलीं मुरलिकाजातान्यलङ्कुर्वते
कामानिर्वृतचेतसामिह विभो नाशापि नः शोभते।।५९।।

DEVOTEES HUMBLY EXPRESS THEIR HELPLESSNESS

59. (O Lord!)

Your names, being imbued with Your love, heighten the intensity of the delight which Your pious devotees exude on their countenance.

Your magnificent hue, splendid as a dark rain cloud, enhances the sheen of the black collyrium beautifying the eyes of Your devotees.

And the melodious sound emanating from Your flute adorns their ears.

O Supreme One! As our minds have yet to renounce worldly desires, we are unable to nurture pure aspirations for You.

(How then can we ever aspire to be like Your devotees we admire so much?)

Śrī Rūpa Gosvāmī

संसाराम्भसि सम्भृतभ्रमभरे गम्भीरतापत्रय-
ग्राहेणाभिगृहीतमुग्रगतिना क्रोशन्तमन्तर्भयात्।
दीप्रेणाद्य सुदर्शनेन विबुधक्लान्तिच्छिदाकारिणा
चिन्तासन्ततिरुद्धमुद्धर हरे मच्चित्तदन्तीश्वरम्।।६०।।

60. (O Lord!)

I have been thrown into the overwhelming delusion of the ocean of *saṁsāra* and inextricably seized am I by the ferocious crocodile of the three-fold worldly torments*.

Terrified as I am, I cry out to You as did the king of elephants (Gajendra)**, when he was seized by the crocodile.

Besieged as I am by endless woes, I beseech You O Hari! That this day may You deliver me, just as You rescued the king of elephants, by Your dazzling *Sudarśana Cakra****, which is all enlightened and which destroys all woes.

Śrī Rūpa Gosvāmī

* The three-fold worldly torments are
(a) *ādhidaivika* -- caused by supernatural entities (e.g. natural disasters)
(b) *ādhibhautika* -- caused by other living beings (including human beings)
(c) *ādhyātmika* -- caused by an individual's own body and mind
** Gajendra was an elephant who, while bathing in a river, had been seized by a certain crocodile. Gajendra was unable to extricate himself from the grip of the crocodile and in his desperation called out to the Lord for help. The Lord responded promptly and slew the crocodile with the *Sudarśana Cakra*.
*** *Sudarśaṇa Cakra* is the celebrated discus weapon of Kṛṣṇa or Viṣṇu.

विवृतविविधबाधे भ्रान्तिवेगादगाधे
बलवति भवपूरे मज्जतो मे विदूरे ।
अशरणगणबन्धो हा कृपाकौमुदीन्दो
सकृदकृतविलम्बं देहि हस्तावलम्बम् ।।६१ ।।

एते समाहर्तुः ।।

61. I have come out too far off shore and am drowning in this formidable ocean of *saṁsāra*.

This ocean is fraught with hosts of obstacles in every direction and is unfathomable in its power of worldly delusion.

O friend of destitute souls! O bestower of the moonlight of compassion!

Only for once do away with delay and give me Your helping hand.

(Or else I will drown in the ocean of *saṁsāra*.)

Śrī Rūpa Gosvāmī

नृत्यन् वायुविघूर्णितैः स्वविपटैर्गायन्नलीनां रुतै-
मुञ्चन्नश्रु मरन्दबिन्दुभिरलं रोमाञ्चवानङ्कुरैः।
माकन्दोऽपि मुकुन्द मूर्छति तव स्मृत्या नु वृन्दावने
ब्रूहि प्राणसमान चेतसि कथं नामापि नायाति ते।।६२।।
श्रीमदीश्वरपुरीश्रीपादानाम्।।

62. O Mukunda ! As the mango trees of Vṛndāvana remember You, they --

Dance with joy when the wind causes their branches to sway to and fro,

Sing with the sound of the honey bees humming around their flowers,

Shed tears in the form of droplets of nectar flowing out of their flowers,

Are graced with horripilation when their young sprouting shoots stand on end,

And even faint and become lifeless (in their agony of separation from You).

My Lord! You are my very life!

Pray tell me, why does Your name not pervade my consciousness (and render me ecstatic in the manner of the mango trees of Vṛndāvana)?

Śrī Īśvara Purī

या द्रौपदीपरित्राणे या गजेन्द्रस्य मोक्षणे।
मय्यार्ते करुणामूर्ते सा त्वरा का गता हरे।।६३।।

औत्कलस्य।।

63. O embodiment of compassion, Lord Hari!

You acted so swiftly to rescue Draupadī (from the Kauravas) and to save Gajendra (from the crocodile).

Where has gone that haste of Yours in my time of distress?

Śrī Autkala

दीनबन्धुरिति नाम ते स्मरन्
यादवेन्द्र पतितोऽहमुत्सहे।
भक्तवत्सलतया त्वयि श्रुते
मामकं हृदयमाशु कम्पते।।६४।।

जगन्नाथसेनस्य।।

64. O chief of the Yadu clan!

On meditating upon Your name Dīnabandhu*, my fallen self, feels inspired and encouraged (at the prospect of attaining Your grace).

But upon hearing that You are as affectionately and protectively disposed towards Your devotees as a cow is to her calf, my heart immediately begins palpitating (due to being overwhelmed with emotions of reverence and gratitude).

Śrī Jagannatha Sena

* 'Dīnabandhu' (*dīna* + *bandhu*) means 'friend of the distressed and destitute'.

स्तावकास्तव चतुर्मुखादयो
भावकाश्च भगवन् भवादयः।
सेवकाः शतमखादयः सुरा
वासुदेव यदि के तदा वयम्।।६५।।

धनञ्जयस्य।।

65. O Vāsudeva!

Lord Brahmā and other exalted ones eulogize Your glories,

Lord Śiva and the greatest of *yogis* meditate on You,

While Lord Indra and other demigods are engaged in Your service.

Then of what consequence are we ordinary mortals?

Śrī Dhanañjaya

परमकारुणिको न भवत्परः
परमशोच्यतमो न च मत्परः।
इति विचिन्त्य हरे मयि पामरे
यदुचितं यदुनाथ तदाचर।।६६।।

कस्यचित्।।

66. O Hari! O king of the Yadu clan!

There is none more merciful than Thee, just as there is none more pitiable than me.

Thinking thus of me, dispose of my wretched self as Thou deem fit.

Anonymous

भवोद्भवक्लेशकशाशताहतः
परिभ्रमन्निन्द्रियकापथान्तरे।
नियम्यतां माधव मे मनोहय-
स्तदङ्घ्रिशङ्कौ दृढ़भक्तिबन्धने।।६७।।

कस्यचित्।।

67. My mind is but a wild horse wandering on the dreadful path of sensuousness and is being constantly lashed by hundreds of worldly torments.

O Mādhava! Subdue this horse by tying it, with the tether of steadfast devotion, to that (unshakable) peg that are Your (glorious) feet.

Anonymous

न ध्यातोऽसि न कीर्तितोऽसि न मनागाराधितोऽसि प्रभो
नो जन्मान्तरगोचरे तव पदाम्भोजे च भक्तिः कृता।
तेनाहं बहुदुःखभाजनतया प्राप्तो दशामीदृशीं
त्वं कारुण्यनिधे विधेहि करुणां श्रीकृष्ण दीने मयि।।६८।।

श्रीशङ्करस्य।।

68. O Lord! In this life of mine I have failed to meditate upon Thee, or worship Thee,

And I have failed to install Thee in my heart.

And neither in my previous lives have I lovingly served Thy lotus-feet.

Having suffered intensely due to my failings, I have reached this wretched state.

O Śrī Kṛṣṇa! O ocean of compassion! Bestow mercy upon my fallen self.

Śrī Śaṅkara

शरणमसि हरे प्रभो मुरारे
जय मधुसूदन वासुदेव विष्णो।
निरवधि कलुषौघकारिणं मां
गतिरहितं जगदीश रक्ष रक्ष।।६९।।

कस्यचित्।।

69. You are my refuge O Lord! O Hari! O Murāri!

Glory be to You, O Madhusūdana! O Vāsudeva! O Viṣṇu!

Having committed countless sins, I have no hope of redemption.

O Jagadīśa! Save me! Save me!

Anonymous

दिनादौ मुरारे निशादौ मुरारे
दिनार्धे मुरारे निशार्धे मुरारे।
दिनान्ते मुरारे निशान्ते मुरारे
त्वमेको गतिर्नस्त्वमेको गतिर्नः।।७०।।

दाक्षिणात्यस्य।।

70. In the morning, O Murāri!

In the evening, O Murāri!

At midday, O Murāri!

At midnight, O Murāri!

At dusk, O Murāri!

At dawn, O Murāri!

(At all times) You are my only salvation! You are my only salvation!

A devotee from South India

अयि नन्दतनूज किङ्करं
पतितं मा विषमे भवाम्बुधौ।
कृपया तव पादपङ्कज-
स्थितधूलीसदृशं विभावय।।७१।।

श्रीभगवतः।।

71. O son of Nanda! I, Your servant, have fallen into this terrible ocean of *saṁsāra.*

May You have mercy upon me and look upon me as one among the specks of dust on Your lotus feet.

Lord Caitanya

अथ तेषां निष्ठा

न वयं कवयो न तार्किका
न च वेदान्तनितान्तपारगाः।
न च वादिनिवारकाः परं
कपटाभीरकिशोरकिङ्कराः।।७२।।
श्रीसार्वभौमभट्टाचार्याणाम्।।

THE INTENSITY OF FAITH OF DEVOTEES

72. We devotees are not endowed with any poetical talent,

We have no skill in philosophical dialectics,

Have not mastered the *Vedānta* philosophy,

Nor have we any prowess to refute the doctrines of opposing scholars.

We are merely humble servants of the mischievous cowherd boy. (Gopāla).

Śrī Sārvabhauma Bhaṭṭācārya

परिवदतु जनो यथा तथायं
ननु मुखरो न वयं विचारयामः।
हरिरसमदिरामदातिमत्ता
भुवि विलुठाम नटाम निर्विशाम।।७३।।

तेषामेव।।

73. We care not for those who ridicule us devotees and speak ill of us; but rather we tell them to talk as they please.

We are so very intoxicated in savouring the delectable wine of Lord Hari's love, that we delight ourselves in dancing, in rolling about on the ground and also fainting in our moments of ecstasy.

Śrī Sārvabhauma Bhaṭṭācārya

नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
नो वा वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे-

गोंपीभर्तुः पदकमलयोर्दासदासानुदासः।।७४।।

कस्यचित्।।

74. I am not a *brāhmaṇa*, nor am I a *kṣatrīya* or *vaiśya* or *śūdra*.

I am neither a student (*brahamacārī*), nor householder (*gṛhastha*), nor hermit (*vānaprasthī*) nor renunciant (*sannyāsin*).

I am only the servant of the servant of the servant of the lotus-feet of the Lord, Who is the husband of the *gopīs*; of that Lord Who is but an ever waxing ocean of the nectar of divine bliss.

Śrī Caitanya

धन्यानां हृदि भासतां गिरिवरप्रत्यग्रकुञ्जौकसां
सत्यानन्दरसं विकारविभवव्यावृत्तमन्तर्महः।
अस्माकं किल वल्लवीरतिरसो वृन्दाटवीलालसो
गोपः कोऽपि महेन्द्रनीलरुचिरश्चित्ते मुहुः क्रीडतु।।७५।।

श्रीमदीश्वरपुरीपादानाम्।।

75. The blissful experience of the realization of Brahman,

Which is but the effulgence of the inner Self, devoid of impurity and untainted by worldly glory,

Illumines the hearts of saintly *yogīs* dwelling in the verdant bowers of blessed mountains.

(We devotees care not for the accomplishments and experiences of such *yogīs*.)

All that we desire is that some cowherd boy,

Who delights Himself in Vṛndāvana,

Who embodies the amorous sentiments of the *gopīs*,

Who is as resplendent as a blue-saphire,

To forever sport in our hearts.

Śrī Īśvara Puri

रसं प्रशंसन्तु कवित्वनिष्ठा
ब्रह्मामृतं वेदशिरोनिविष्टाः।
वयं तु गुञ्जाकलितावतंसं
गृहीतवंशं कमपि श्रयामः।।७६।।
श्रीयादवेन्द्रपुरीपादानाम्।।

76. Those who delight in poetry extol the aesthetic experience of *rasa*, while those devoted to *Vedānta* glorify the nectarine bliss of *Brahman* realization.

As for us devotees, we take refuge in someone Who sports a flute in His hands and is adorned with a garland of Guñja berries.

Śrī Yādavendra Purī

ध्यानातीतं किम्पि परमं ये तु जानन्ति तत्त्वं
तेषामास्तां हृदयकुहरे शुद्धचिन्मात्र आत्मा।
अस्माकं तु प्रकृतिमधुरः स्मेरवक्त्रारविन्दो
मेघश्यामः कनकपरिधिः पङ्कजाक्षोऽयमात्मा।।७७।।
कविरत्नस्य।।

77. Having attained perfection in *yogic* meditation, some great ones realize the Supreme Absolute Reality (the *Nirguṇa Brahman*).

May they behold in the chambers of their hearts the pristine spirit, the *Ātman*.

(To us devotees the attainments of such *yogis* is of little consequence.)

We care only for our Lord, the embodiment of sweetness. Whose lotus like visage is always graced with an enchanting smile,

And, adorned with golden robes, is resplendent like the magnificent dark hue of a rain-cloud.

That lotus-eyed Lord is our *Ātman*, our very soul.

Śrī Kaviratna

जातु प्रार्थयते न पार्थिवपदं नैन्द्रे पदे मोदते
सन्धत्ते न च योगसिद्धिषु धियं मोक्षं न चाकाङ्क्षति।
कालिन्दीवनसीमनि स्थिरतडिन्मेघद्युतौ केवलं
शुद्धे ब्रह्मणि वल्लवीभुजलताबद्धे मनो धावति।।७८।।

तस्यैव।।

78. I do not aspire for the title of emperor,

Nor cherish the position of Indra, the king of gods,

Nor desire to acquire occult *yogic* powers,

And neither does my mind seek the emancipation of my soul in *mokṣa*.

My heart does none else than hasten towards my dear Lord, Who

Is the embodiment of *Brahman*, the Supreme Pure Spirit,

Always graces the confines of the forests on the banks of the Kālindī (Yamunā) river,

Is resplendent as a still and stately rain-cloud charged with lightening,

And is bound by the loving embraces of the slender arms of the cowherd girls.

Śrī Kaviratna

सन्ध्यावन्दन भद्रमस्तु भवते भोः स्नान तुभ्यं नमो
भो देवा पितरश्च तर्पणविधौ नाहं क्षमः क्षम्यताम्।
यत्र क्वापि निषद्य यादवकुलोत्तंसस्य कंसद्विषः
स्मारं स्मारमघं हरामि तदलं मन्ये किमन्येन मे।।७९।।
श्रीमाधवेन्द्रपुरीपादानाम्।।

79. O *sandhyā** prayer! May you be blessed!

O bathing ritual! My salutations to you!

(Please forgive me for neglecting you.)

O celestial ones in heaven! O revered spirits of my ancestors! Forgive me for I am no longer able to perform sacramental rites for your gratification.

(My absorption in my love for my Lord has rendered me negligent of my obligatory duties.)

(My state of mind now is such that) wherever I find place, I sit down and incessantly meditate upon the crest jewel of the Yādava race, the foe of the demon Kaṁsa.

In doing so, I cleanse myself of sin.

And since that for me is sufficient piety, what regard can I have for other religious observances?

Śrī Mādhavendra Purī

* *Sandhyā* is the compulsory morning, noon and evening prayer as enjoined by the scriptures.

देवकीतनयसेवकीभवन्
यो भवानि स भवानि किं ततः।
उत्पथे क्वचन सत्पथेऽपि वा
मानसं व्रजतु दैवदेशितम्।।८०।।

कस्यचित्।।

80. For the sake of being the servant of the son of Devakī, I care not for what may become of me (in the after-life).

In serving my Lord may my mind wander on whatever path destiny directs it, be it of vice or be it of virtue.

Anonymous

मुग्धं मां निगदन्तु नीतिनिपुणा भ्रान्तं मुहुर्वैदिका
मन्दं बान्धवसञ्चया जडधियं मुक्तादराः सोदराः।
उन्मत्तं धनिनो विवेकचतुराः कामं महादाम्भिकं
मोक्तुं न क्षमते मनागपि मनो गोविन्दपादस्पृहाम्।।८१।।

माधवस्य।।

81. Men of wisdom consider me infatuated,

Puṇḍitas of *Veda* repeatedly call me deluded,

All my friends dismiss me as slothful,

My kinsmen dispense with all courtesies and tell me that I am dull-witted,

Wealthy persons call me delirious,

And those perceptive ones, who are conscious of propriety, find me an ostentatious hypocrite.

Yet, I tell them to revile me to their hearts' content,

For I am not in the least measure capable of renouncing my heart's yearning for the feet of my Lord Govinda.

Śrī Mādhava

श्याममेव परं रूपं पुरी मधुपुरी परा।
वयः कैशोरकं ध्येयमाद्य एव परो रसः।।८२।।
श्रीरघुपत्युपाध्यायस्य।।

82. The dark-hued Śyāma is the Lord's most sublime form,

Mathurā is the best city in the universe,

The Lord's exploits and pastimes, during His adolescent years, are the most worthy of meditation,

And of all the *rasas*, *śṛṅgāra** is supreme.

Śrī Raghupati Upādhyāya

* The term *rasa* means a poetic, aesthetic or devotional sentiment. *Śṛṅgāra rasa* in the context of *bhakti* is also referred to as *mādhurya rasa*. It consists of the conjugal or erotic mode of relating to *Bhagavān*, the Divine Being. The *gopīs* or cowherd girls of Vṛndāvana are paragons of the *mādhurya* or *śṛṅgāra* mode of devotion. This is regarded as supreme among all devotional relationships.

पुरतः स्फुरतु विमुक्तिश्चिरमिह राज्यं करोतु वैराज्यम्।
पशुपालबालकपतेः सेवामेवाभिवाञ्छामि।।८३।।
सुरोत्तमाचार्यस्य।।

83. If the great benediction of spiritual salvation (*mukti*),

And if all the occult *yogic* powers,

Were to appear personified before me,

I will tell them to remain enthroned in their own domains.

(For I have no use for them.)

The only craving in my heart is to be in the service of the chief of the band of cowherd boys (Kṛṣṇa).

Śrī Surrottama Ācārya

क्षौणीपतित्वमथवैकमकिञ्चनत्वं
नित्यं ददासि बहुमानमथापमानम्।
वैकुण्ठवासमथ वा नरके निवासं
हा वासुदेव मम नास्ति गतिस्त्वदन्या।।८४।।

श्रीगर्भकवीन्द्रस्य।।

84. If Thou will, O Vāsudeva,

Make me sovereign ruler of the earth or render me destitute,

Give me glory or give me disgrace,

Grant me residence in Thy transcendental abode Vaikuṇṭha or consign me to hell.

(Whatever be Thy will) I have no salvation other than Thee.

Śrī Garbha Kavīndra

दिशतु स्वाराज्यं वा वितरतु तापत्रयं वापि।
सुखितं दुःखितमपि मां न विमुञ्चतु केशवः स्वामी।।८५।।

कविराजमिश्रस्य।।

85. Bestow upon me the dominion of heaven if You will,

Or condemn me to the three-fold earthly torments,

Give me happiness or give me distress,

(I care not),

But pray never forsake me, O my master, Keśava.

Śrī Kavirāja Miśra

तेषामेव सौत्सुक्यप्रार्थना

नन्दनन्दनपदारविन्दयोः
स्यन्दमानमकरन्दबिन्दवः।
सिन्धवः परमसौख्यसम्पदां
नन्दयन्तु हृदयं ममानिशम्।।८६।।

श्रीकराचार्याणाम्।।

THE EARNEST PRAYERS OF DEVOTEES

86. May the droplets of nectar,

That are trickling from the lotus-feet of the son of Nanda,

And that are like oceans of the plenitude of divine bliss,

Forever enravish my heart.

Śrīkara Ācārya

इह वत्सान् समचारयदिह नः स्वामी जगौ वंशीम्।
इति सास्रं गदतो मे यमुनातीरे दिनं यायात्।।८७।।

श्रीरघुपत्युपाध्यायस्य।।

87. Here, in this very place, did our Lord graze His flock of calves and did He tune His flute.

Narrating thus (the deeds of my Lord) with tearful eyes,

May I spend my days here forever on the banks of the river Yamunā.

Śrī Raghupati Upādhyāya

अनुशीलितकुञ्जवाटिकायां
जघनालम्बितपीतशाटिकायाम्।
मुरलीकलकूजिते रतायां
मम चेतोऽस्तु कदम्बदेवतायाम्।।८८।।

गोविन्दस्य।।

88. Having an ardent fancy for sporting in forest-gardens and orchards,

Adorned in a golden robe around His waist,

Devoted to playing His flute to sweet melodies,

In meditation of that Lord of the Kadamba trees (of Vṛndāvana),

May my mind be immersed.

Śrī Govinda

आरक्तदीर्घनयनो नयनाभिरामः
कन्दर्पकोटिललितं वपुरादधानः।
भूयात् स मेऽद्य हृदयाम्बुरुहाधिवर्ती
वृन्दाटवीनगरनागरचक्रवर्ती।।८९।।

भवानन्दस्य।।

89. My Lord, Who has large eyes with reddish tinge,

Who is a delight to one's eyes,

Who has assumed a bodily form as charming and beautiful as ten million Cupids,

Who is the superintendent of the city of Vṛndāvana and is the sovereign ruler therein,

May He this day be enthroned upon the lotus of my heart.

Śrī Bhavānanda

लावण्यामृतवन्या मधुरिमलहरीपरीपाकः।
कारुण्यानां हृदयं कपटकिशोरः परिस्फुरतु।।९०।।
श्रीसार्वभौमभट्टाचार्याणाम्।।

90. He Who is the essence of the sweet waves of the nectarian ocean of beauty,

Whose heart is of the nature of kindness,

May that naughty cowherd boy,

Become visible to me.

Śrī Sārvabhauma Bhaṭṭācārya

भवन्तु तानि जन्मानि यत्र ते मुरलीकलः।
कर्णपेयत्वमायाति किं मे निर्वाणवार्तया।।९१।।

तेषामेव।।

91. (O Lord I pray to Thee)

Let me always take birth where I can hear the sweet sound of Thy flute.

With those melodious notes gracing my ears, what taste do I have for discourses on *nirvāṇa** ? .

Śrī Sārvabhauma Bhaṭṭācārya

* *Nirvāṇa* is synonymous with the term *mokṣa*. See note on verse 42.

आस्वाद्यं प्रमदारदच्छद इव श्रव्यं नवं जल्पितं
बालाया इव दृश्यमुत्तमवधूलावण्यलक्ष्मीरिव।
प्राद्घोष्यं चिरविप्रयुक्तवनितासन्देशवाणीव मे
नैवेद्यं चरितं च रूपमनिशं श्रीकृष्ण नामास्तु ते।।९२।।

केषाञ्चित्।।

92. O Lord Kṛṣṇa!

May the offerings* made to Thee be as delectable to me as are the lips of a voluptuous woman,

May the narrations of Thy *līlās* be as pleasing for me to hear as the chatter of a newly wed bride,

May Thy form be as alluring to my sight as is a perfect bride; a bride endowed with all the wealth of beauty, charm and grace.

May I constantly chant Thy names, with the zeal of a devoted wife who goes about proclaiming loudly (to her friends) the wordings of

a message she receives from her husband who has been long away from home.

Anonymous

* 'Offerings' or '*naivedyam*' here means the eatables that have become sanctified after being presented to the installed image of the deity in a temple.

नयनं गलदम्बुधारया
वदनं गद्गदरुद्धया गिरा
पुलकैर्निचितं वपुः कदा
तव नामग्रहणे भविष्यति।।९३।।

श्रीभगवतः।।

93. When will it be, my Lord, that upon hearing Thy name,

My eyes will be blessed with an effusion of tears,

My mouth will be graced with faltering speech (due to ecstasy),

And my body charged with horripilation.

Lord Caitanya

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश कामये।
मम जन्मनि जन्मनीश्वरे
भवताद्भक्तिरहैतुकी त्वयि।।९४।।

एतौ श्रीभगवतः।।

94. O Lord Jagadīśa!

I have no desire for wealth,

I do not seek a large number of followers,

I care not for beautiful women,

And nor do I desire excellence in poetical expression.

All I pray for is to be blessed, life after life, with devotion to Thee -- with devotion that is free from all motives.

Lord Caitanya

गोवर्धनप्रस्थनवाम्बुवाहः
कलिन्दकन्यानवनीलपद्मम्।
वृन्दावनोदारतमालशाखी
तापत्रयस्याभिभवं करोतु।।९५।।

गौडीयस्य।।

95. May that Lord Who is the likeness of

A fresh rain-cloud adorning the plateaued ground on Govardhana mountain,

A newly bloomed blue lotus in the river Yamunā,

And a splendidly large Tamāla tree in Vṛndāvana,

Vanquish our three-fold* worldly torments.

A devotee from Bengal

* See note on verse 60.

अनङ्गरसचातुरीचपलचारुचेलाञ्चल-
श्चलन्मकरकुण्डलस्फुरितकान्तिगण्डस्थलः।

व्रजोल्लसितनागरीनिकररासलास्योत्सुकः
स मे सपदि मानसे स्फुरतु कोऽपि गोपालकः।।९६।।
श्रीमाधवेन्द्रपुरीपादानाम्।।

96. The orbs of the beautiful eyes of some cowherd boy are quivering with the expression of erotic sentiment,

His pendulating crocodile-shaped earrings glitter against His cheeks,

And He is eager to engage in amorous dance with the host of ecstatic *gopīs* of Vraja.

May that cowherd boy (Kṛṣṇa), this very instant, be manifest in my heart.

Śrī Mādhavendra Purī

अथ तेषामुत्कण्ठा

श्रुतयः पलालकल्पाः किमिह वयं साम्प्रतं चिनुमः।
अह्रियत पुरैव नयनैराभीरीभिः परं ब्रह्म।।९७।।
श्रीरघुपत्युपाध्यायस्य।।

THE YEARNING OF THE DEVOTEES FOR THEIR LORD

97. Why do we now, in this world, revere the *Vedas*, which are as relevant to us as husk of grain?

The *gopīs* have, already, merely by the glances of their eyes, extracted *param Brahman** from the *Vedas*, just as grain is removed from its husk.

Śrī Raghupati Upādhyāya

* *param* = transcendent to
Brahman = the supreme, formless, undifferentiated, impersonal spiritual entity which is without any qualities or attributes
'Param Brahman' in this verse thus means the personality of Godhead, Who in terms of the metaphysical doctrines of the *Vaiṣṇava* philosopher saints (*ācāryas*), is transcendental to the impersonal *nirguṇa Brahman.*

कम्प्रति कथयितुमीशे सम्प्रति को वा प्रतीतिमायातु।
गोपतितनयाकुञ्जे गोपवधूटीविटं ब्रह्म।।९८।।

तस्यैव।।

98. At this moment, I am not competent to speak of this profound truth to anyone.

And who will believe me?

The truth is that He Who sports with Rādhā in the forest gardens, and is the paramour of the wives of the cowherd men, is none other than *Brahman*, the Supreme Spirit.

Śrī Raghupati Upādhyāya

ज्ञातं काणभुजं मतं परिचितैवान्वीक्षिकी शिक्षिता
मीमांसा विदितैव सांख्यसरणिर्योगे वितीर्णा मतिः।
वेदान्ताः परिशीलिताः सरभसं किं तु स्फुरन्माधुरी-
धारा काचन नन्दसूनुमुरली मच्चित्तमाकर्षति।।९९।।

श्रीसार्वभौमभट्टाचार्याणाम्।।

99. I am proficient in the *Vaiśeṣika* doctrine of Kaṇāḍa,

Am well versed in the *Nyāya* logic of Gautama,

Have learnt the *Mīmāṁsā* philosophy of Jaiminī,

Am experienced in the path of *Sāṁkhya* of Kapila,

Have applied my faculties in mastering the *Yoga* system of Patañjali,

And have diligently made a deep study of *Vedānta* of Bādarāyaṇa.

(But all these disciplines have yielded no satisfaction to me.)

But my heart becomes infatuated by even a little strain of the enchanting music issuing forth from the flute of the son of Nanda.

Śrī Sārvabhauma Bhaṭṭācārya

अमरीमुखसीधुमाधुरीणां
लहरी काचन चातुरी कलानाम्।
तरलीकुरुते मनो मदीयं
मुरलीनादपरम्परा मुरारेः।।१००।।

तेषामेव।।

100. Not waves of the delicious liqueurs savoured by celestial damsels,

Nor mastery over the sixty-four arts*,

Render viscid my heart,

As do the melodious sequences of divine sounds issuing forth from the flute of Lord Murāri.

Śrī Sārvabhauma Bhaṭṭācārya

* There are said to be sixty-four arts and crafts such as music, dancing and painting.

अपहरति मनो मे कोऽप्ययं कृष्णचौरः
प्रणतदुरितचौरः पूतनाप्राणचौरः।
वलयवसनचौरो बालगोपीजनानां
नयनहृदयचौरः पश्यतां सज्जनानाम्।।१०१।।

कस्यचित्।।

101. The thief Who divests those surrendered to Him of their sins,

The thief Who relieved the demoness Pūtanā of her life,

The thief Who stole the clothes and ornaments of the young *gopīs* (while they were bathing),

The thief Who captivates the eyes and hearts of those pious ones who set their eyes on Him,

Some such dark hued thief (Kṛṣṇa) has stolen away my mind and heart.

Anonymous

अलं त्रिदिववार्तया किमिति सार्वभौमश्रिया
विदूरतरवर्तिनी भवतु मोक्षलक्ष्मीरपि।
कलिन्दगिरिनन्दिनीतटनिकुञ्जपुञ्जोदरे
मनो हरति केवलं नवतमालनीलं महः।।१०२।।

हरिदासस्य।।

102. I need no more deliberation on the prospect of attaining to heaven (in the after-life),

And what do I care for dominion over the earth (in this life).

May even the great benediction of *mokṣa* remain distant and elusive.

For I am bewitched by none other than the One Who resides in the interiors of the numerous arbours on the banks of river Yamunā,

The One Who sports the luster of the dark hued bark of a young, blossoming Tamāla tree.

Śrī Hari Dāsa

अवलोकितमनुमोदितमालिङ्गितमङ्गनाभिरनुरागैः।
अधिवृन्दावनकुञ्जं मरकतपुञ्जं नमस्यामः।।१०३।।
सर्वविद्याविनोदानाम्।।

103. The Lord is the likeness of a bunch of emeralds*.

The loving *gopīs* behold Him in their glances,

They embrace Him in expressing their love,

And they give Him immeasurable delight.

To that Lord Who is situated in the forest-groves of Vṛndāvana,

Do we offer our salutations.

Śrī Sarvavidyāvinoda

*Emeralds probably represent divine attributes.

कदा द्रक्ष्यामि नन्दस्य बालकं नीपमालकम्।
पालकं सर्वसत्त्वानां लसत्तिलकभालकम्।।१०४।।
श्रीमाधवेन्द्रपुरीपादानाम्।।

104. O when will I chance to have a vision of the son of Nanda, the guardian and protector of all living beings,

Who is adorned with a garland of Kādamba flowers and Whose forehead is graced with a bright *tilaka**.

Śrī Mādhavendra Purī

*A *tilaka* is a religious mark made on a part of the body with sandal wood paste or with some special clay or any other unguent.

कदा वृन्दारण्ये मिहिरदुहितुः सङ्गमहिते
मुहुर्भ्रामं भ्रामं चरितलहरीं गोकुलपतेः।
लपन्नुच्चैरुच्चैर्नयनपयसां वेणिभिरहं
करिष्ये सोत्कण्ठो निविडमवसेकं विटपिनाम्।।१०५।।

105. When will I traverse, over and over again, the Vṛndāvana forest, which is graced by the daughter of the Sun*?

When will I, while reciting loudly and with fervent devotion the glories of the Lord of Gokula, irrigate the dense woods of Vṛndāvana with the streams of tears flowing from my eyes?

Śrī Rūpa Gosvāmī

*The river Yamunā is the daughter of the Sun by his wife Sañjanā.

दुरारोहे लक्ष्मीवति भगवतीनामपि पदं
दधाना धम्मिल्ले नटति कठिने योपनिषदाम्।
गतिर्वंशीजन्मा धृतमधुरिमा सा मधुरिपो-
रकस्मादस्माकं श्रुतिशिखरमारोक्ष्यति कदा।।१०६।।

समाहर्तुरेतौ।।

106. The melodious sound emanating from the flute of Madhuripu, the slayer of the demon Madhu,

Places its foot upon the head of the sacred *Upāniṣads*,

And stepping upon its stiff tuft of hair, which are as beautiful as they are inaccessible,

Dances thereupon.

When will that sound of His flute, graced with all its beauty and charm,

Suddenly, some day, ascend upon the crests of our ears*?.

Śrī Rūpa Gosvāmī

*i.e. when will the sound of the flute become audible to us?

उत्फुल्लतापिञ्छमनोरमश्री-
र्मातुः स्तनन्यस्तमुखारविन्दः।
सञ्चालयन् पादसरोरुहाग्रं
कृष्णः कदा यास्यति दृक्पथं मे।।१०७।।

कस्यचित्।।

107. His lotus like face,

Lustrous and beautiful like a blooming Tamāla flower,

Is ensconced in mother Yaśodā's breast,

While His lotus feet are kicking about in delight.

O when will this scene of my Lord Kṛṣṇa become visible to me?

Anonymous

रोहिणीरमणमण्डलद्युति-
द्रोहिणीं वदनकान्तिसन्ततिम्।
कृष्ण नूतनतमालकोमलां
कोऽमलां तव तनुं च विस्मरेत्।।१०८।।

कस्यचित्।।

108. O Lord Kṛṣṇa,

How can anyone ever forget the ever-waxing effulgence of Thy visage, which outshines the glow of the disc of the moon,

Or ever forget Thy body, which is the embodiment of purity and is as tender as a young, blossoming Tamāla tree.

Anonymous

बर्हापीडं मौलौ विभ्रद्वंशीनादानातन्वन्
नानाकल्पश्रीसम्पन्नो गोपस्त्रीभिः संवीतः।
नेत्रानन्दं कुर्वन् कृष्ण त्वं चेदस्मान् वीक्षेथाः
सर्वे कामाः सम्पद्येरन्नस्माकं हृद्यासीनाः।।१०९।।

सर्वभट्टस्य।।

109. O Lord Kṛṣna,

You adorn Your crown with a chaplet of peacock feathers,

You cause the effusion of the all pervading sound of Your flute,

You are graced by the beauty of numerous ornaments and are surrounded by cowherd maids.

While You delight our eyes by Your sight,

If You were to only glance upon us,

Then all the deep-seated desires of our hearts would be fulfilled.

Śrī Sarva Bhaṭṭa

अथ मोक्षानादर

भक्तिः सेवा भगवतो मुक्तिस्तत्पदलङ्घनम्।
को मूढो दासतां प्राप्य प्राभवं पदमिच्छति।।११०।।

शिवमौनिनाम्।।

DENUNCIATION OF *MOKṢA*

110. *Bhakti* consists of service to *Bhagavān* while the aspiration for *mukti** disregards such a privilege.

After attaining to the state of servitude to the Lord, which fool would wish for the emancipation of his soul in the state of *mukti*?

Śrī Śivamaunī

* '*Mukti*' is synonymous with the terms *mokṣa* and *nirvāṇa*. See note on verse 42.

भवबन्धच्छिदे तस्यै स्पृहयामि न मुक्तये।
भवान् प्रभुरहं दास इति यत्र विलुप्यते।।१११।।

श्रीहनूमतः।।

111. (O my Lord)

I have no desire for *mukti* which destroys the shackles of worldly existence.

For in that state is lost that blessed relationship in which You are my master and I Your servant.

Lord Hanūmāna

हन्त चित्रीयते मित्र स्मृत्वा तान् मम मानसम्।
विवेकिनोऽपि ये कुर्युस्तृष्णामात्यन्तिके लये।।११२।।

केषाञ्चित्।।

112. Alas my friend!

My mind wonders at the thought of those persons who, despite being spiritually enlightened, crave for the absolute dissolution of their souls (in the state of *nirvāṇa*).

Anonymous

का त्वं मुक्तिरुपागतास्मि भवती कस्मादकस्मादिह
श्रीकृष्णस्मरणेन देव भवतो दासीपदं प्रापिता।
दूरे तिष्ठ मनागनागसि कथं कुर्यादनार्यं मयि
त्वद्गन्धान्निजनामचन्दनरसालेपस्य लोपो भवेत्।।११३।।

कस्यचित्।।

113. Devotee: Who are you?

Mukti: I am *Mukti* and have come here seeking you, your lordship.

Devotee: Why have you come here uninvited and unannounced, and who has sent you?

Mukti: My Lord! By the power of your meditation on Śrī Kṛṣṇa I have come to be assigned as your servant.

Devotee: Then be seated at a distance (come not near me)! Why do you wish to defile me who is most sinless? By your smell alone will be destroyed the sandalwood like unguent of the holy name of the Lord by which I have anointed myself.

Anonymous

अथ श्रीभगवद्धर्मतत्त्वम्

अर्च्ये विष्णौ शिलाधीर्गुरुषु नरमतिर्वैष्णवे जातिबुद्धि-
र्विष्णोर्वा वैष्णवानां कलिमलमथने पादतीर्थेऽम्बुबुद्धिः।
श्रीविष्णोर्नाम्नि मन्त्रे सकलकलुषहे शब्दसामान्यबुद्धि-
र्विष्णौ सर्वेश्वरेशे तदितरसमधीर्यस्य वा नारकी सः।।११४।।

दाक्षिणात्यस्य।।

EULOGIZING *BHĀGAVATA DHARMA*

114. The person who considers

The installed temple deity of Lord Viṣṇu as no more than a piece of stone,

The *guru* as an ordinary human being,

The *vaiṣṇavas** as just another social community,

The *carana-amṛta*** of the temple deity of Viṣṇu or of His devotees, which removes the impurities of this age of *kali-yuga*, to be plain water,

The *mantra* comprising the names of Viṣṇu, which is the destroyer of all sins, to be an ordinary sound,

And Lord Viṣṇu to be no different from the other gods, when in fact He is the Lord of all gods,

Such a person verily is fit to be a denizen of hell.

A devotee from South India

* A *vaiṣṇava* is a devotee of Viṣṇu, just as a *śaiva* is a devotee of Śiva.

** *Caraṇa-amṛta* is the water left over from bathing the feet of the temple deity, or from washing the feet of saints.

हत्यां हन्ति यदङ्घ्रिसङ्गतुलसी स्तेयं च तोयं पदे
नैवेद्यं बहुमद्यपानदुरितं गुर्वङ्गनासङ्गजम्।
श्रीशाधीनमतिः स्थितिर्हरिजनैस्तत्सङ्गजं किल्विषं
शालग्रामशिलानृसिंहमहिमा कोऽप्येष लोकोत्तरः।।११५।।

आगमस्य।।

115. The leaves of the holy Tulasī plant, which have come in contact with the feet of the Lord, destroy the sin of murder.

The water left over from washing the feet of the Lord removes the sin of theft.

The preparations of food offered to the Lord negate the sin of indulging in alcohol.

Meditation upon the Lord, Who is the husband of Lakṣmī-Devī, absolves a man guilty of the sin of copulating with his *guru's* wife.

A person who has been defiled by the association of these four types of sinners, is redeemed by associating with those devotees of the Lord who serve the *Śālagrāma** stone.

Such is the transcendental glory of the sacred *Śālagrāma* stone, which is but the embodiment of Lord Nṛsiṁha Himself.

The Āgama (*Pañcarātra Saṁhitā*)

* The *Śālagrāma* is a sacred stone with naturally occurring spiral marks. The stone is worshipped by *vaiṣṇavas* as it is said to represent Lord Viṣṇu.

अथ नैवेद्यार्पणे विज्ञप्तिः

द्विजस्त्रीणां भक्ते मृदुनि विदुरान्ने व्रजगवां
दधिक्षीरे सख्युः स्फुटचिपिटमुष्टौ मुररिपो।
यशोदायाः स्तन्ये व्रजयुवतिदत्ते मधुनि ते
यथासीदामोदस्तमयमुपहारेऽपि कुरुताम्।।११६।।

रामानुजस्य।।

PRAYERS TO THE LORD WHILE MAKING OFFERINGS TO THE DEITY

116. O Muraripu, foe of the demon Mura,

You took great delight in accepting

The boiled rice offered to You by the wives of the *brāhmaṇas* of Mathurā,

The tender vegetables fed to You by Vidura,

The milk and yogurt obtained from the cows of Vraja,

The fistful of flattened rice brought to You by your friend Sudāmā,

The milk flowing from the breasts of mother Yaśodā,

And the sweets brought by the young *gopīs* of Vraja.

Just as You took immense pleasure in savouring the offerings of these great devotees,

So please do accept this offering I am making to You.

Śrī Rāmānuja

या प्रीतिर्विदुरार्पिते मुररिपो कुन्त्यर्पिते यादृशी
या गोवर्धनमूर्ध्नि या च पृथके स्तन्ये यशोदार्पिते।
भारद्वाजसमर्पिते शवरिकादत्तेऽधरे योषितां
या वा ते मुनिभाविनीविनिहितेऽन्नेऽत्रापि तामर्पय।।११७।।

कस्यचित्।।

117. O Muraripu, enemy of Mura,

The love that You bestowed upon

The offerings of Vidura,

Those of queen Kuntī,

The offerings made to Govardhana Hill by the residents of Vraja,

The flattened rice given by Sudāmā,

The breast-milk of mother Yaśodā,

The sumptuous dishes offered by the sage Bhārdvāja,

The berries fed to You by the savage woman Śabarī,

Upon the nectar of the lips of the *gopīs*,

And upon the various preparations of the wives of the *brāhmaṇas* of Mathurā,

That love, O Lord, please bestow upon this offering of mine.

Anonymous

क्षीरे श्यामलयार्पिते कमलया विश्राणिते फाणिते
दत्ते लड्डुनि भद्रया मधुरसे सोमाभया लम्भिते।
तुष्टिर्या भवतस्ततः शतगुणां राधानिदेशान्मया

न्यस्तेऽस्मिन् पुरतस्त्वमर्पय हरे रम्योपहारे रतिम्।।११८।।

समाहर्तुः।।

118. The satiation You experienced, O Lord Hari,

In the milk offered to You by Śyāmalā,

In the dessert brought by Kamalā,

In the *laḍḍu* sweets given by Bhadrā,

And in the honey procured for You by Somābhā,

A hundred times that pleasure,

May You bestow in the form of Your love,

Upon this delightful gift that I place, under the directions of Your beloved Rādhā, before You.

Śrī Rūpa Gosvāmī

Note: The names mentioned in this verse are of *sakhīs* of Rādhā. The term '*sakhī*' literally means a female friend. In the context of the *līlās* of Rādhā and Kṛṣṇa, a *sakhī* is an intimate friend, companion and attendant of Rādhā, who aids Her in Her amorous pastimes with Kṛṣṇa.

अथ श्रीमथुरामहिमा

हे मातर्मथुरे त्वमेव नियतं धन्यासि भूमीतले
निर्व्याजं नतयः शतं सविधयस्तुभ्यं सदा सन्तु नः।
हित्वा हन्त नितान्तमद्भुतगुणं वैकुण्ठमुत्कण्ठया
त्वय्यम्भोजविलोचनः स भगवान् येनावतीर्णो हरिः।।११९।।

कस्यचित्।।

THE GLORIES OF THE CITY OF MATHURĀ

119. O mother Mathurā, you are without doubt the most blessed city on the face of the earth.

May the hundreds of obeisances we make, with utmost purity of feeling and with due regard to religious rituals, be always accepted by you.

You are so glorious, that the lotus-eyed Lord Hari, forsaking all the great delights of His divine abode Vaikuṇṭha, has with great eagerness, chosen to descend unto none other city but you.

Anonymous

अत्रासीत् किल नन्दसद्म शकटस्यात्राभवद्भञ्जनं
बन्धच्छेदकरोऽपि दामभिरभूद् बद्धोऽत्र दामोदरः।
इत्थं माथुरवृद्धवक्त्रविगलत्पीयूषधारां पिब-
न्नानन्दाश्रुधरः कदा मधुपुरीं धन्यश्चरिष्याम्यहम्।।१२०।।

कविशेखरस्य।।

120. Here, verily, in this city of Mathurā,

Was located the palace of Lord Nanda,

Did Kṛṣṇa, as quite a boy, slay the demon Śakaṭa,

And was the Supreme Lord Dāmodara*, Who cuts the worldly fetters of His devotees, Himself tied down by His mother Yaśodā, with a rope around His waist.

Oh! When will I,

Savouring the streams of the nectar of spiritual wisdom flowing from the mouths of the aged savants of Mathurā,

And graced with tears of divine bliss,

Be so blessed as to traverse this city of Madhupurī (Mathurā).

Śrī Kaviśekhara

* 'Dāmodara' literally means 'one who has a rope tied around his waist'.

यत्राखिलादिगुरुरम्बुजसम्भवोऽपि
स्तम्बात्मना जनुरनु स्पृहयाम्बभूव।
चक्रध्वजाङ्कुशलसत्पदराजिरम्या
सा राजतेऽद्य मथुरा हरिराजधानी।।१२१।।

कस्यचित्।।

121. The city of Mathurā,

Where the lotus-born Lord Brahmā, the original *guru* of the whole universe, yearned to take birth as a clump of grass,

Which at the time of the appearance of the Lord (thousands of years ago), was as enchanting as the distinguishing marks* of the discus, flag and the elephant-goad, on the feet of the Lord,

That capital city of Lord Hari is, even to this day, as resplendent as ever.

Anonymous

* Lord Kṛṣṇa has certain marks on His feet such as a lotus, discus, barley-corn, elephant-goad and flag, which are characteristic of an *avatara* or divine incarnation.

बीजं मुक्तितरोरनर्थपटलीनिस्तारकं तारकं
धाम प्रेमरसस्य वाञ्छितधुरासम्पारकं पारकम्।
एतद्यत्र निवासिनामुदयते चिच्छक्तिवृत्तिद्वयं

मथ्नातु व्यसनानि माथुरपुरी सा वः श्रियं च क्रियात्।।१२२।।

समाहर्तुः।।

122. The city of Mathurā blesses her residents with two forms of spiritual potencies -- *Tāraka* and *Pāraka*.

Tāraka delivers the soul from all the accretions of sin and comprises the seed of the tree of salvation (*mukti*).

Pāraka causes to fulfill all the desires of one's heart and is the abode of the quintessence of divine love (*prema-rasa*).

O city of Mathurā! Destroy all our misfortunes and bless us with every felicity.

Śrī Rūpa Gosvāmī

वितरति मुरमर्दनः प्रभुस्ते
न हि भजमानजनाय यं कदापि।
वितरसि वत भक्तियोगमेतं
तव मधुरे महिमा गिरामभूमिः।।१२३।।

तस्यैव।।

123. O Mathurā! The great benediction of *bhakti-yoga*,

Which your Lord Muramardana, the slayer of the demon Mura, does not, ever, grant to even those who are engaged in His worship,

That do you bestow upon those residing within you.

Your glory thus, O Mathurā, is beyond the scope of words.

Śrī Rūpa Gosvāmī

श्रवणे मधुरा नयने मधुरा
वदने मधुरा हृदये मधुरा।
पुरतो मधुरा परतो मधुरा
मधुरा मधुरा मधुरा मधुरा।।१२४।।

श्रीगोविन्दमिश्राणाम्।।

124. May I always hear the name of Mathurā,

May my eyes constantly witness the scenery of Mathurā city,

May I incessantly utter praises of Mathurā,

May Mathurā forever dwell in my heart.

May Mathurā be in front of me and behind me as well.

Mathurā is sweet; sweet is Mathurā.

Śrī Govinda Miśra

अथ वृन्दाटवीवन्दनम्

त्वं भज हिरण्यगर्भं त्वमपि हरं त्वं च तत्परं ब्रह्म।
विनिहितकृष्णानन्दामहं तु वृन्दाटवीं वन्दे।।१२५।।

कस्यचित्।।

EULOGY TO VṚNDĀVANA

125. May you worship Hiraṇyagarbha (Lord Brahma),

Or may you worship Hara (Lord Śiva),

Or may you worship the Supreme *Brahman*.

(As for me)

I adore only Vṛndāvana, which is imbued with the divine bliss that is Kṛṣṇa.

Anonymous

श्रीनन्दप्रणामः

श्रुतिमितरे स्मृतिमपरे भारतमन्ये भजन्तु भवभीताः।
अहमिह नन्दं वन्दे यस्यालिन्दे परं ब्रह्म।।१२६।।
श्रीरघुपत्युपाध्यायस्य।।

SALUTATIONS TO LORD NANDA (the foster father of Kṛṣṇa)

126. Of those who are fearful of the never-ending cycle of birth, death and rebirth,

Some take recourse to *Veda*,

While others resort to *dharma-śāstra**,

And some repose faith in the *Mahābhārata.*

(As for me)

I worship that Lord Nanda, on whose doorstep is (playing and frolicking) the Supreme *Brahman* (Lord Kṛṣṇa).

Śrī Raghupati Upādhyāya

* The '*dharma-śāstra*' or '*smṛti*' are a class of religious texts which deal with law, jurisprudence, social philosophy, ethics, personal codes of conduct and religious rituals. Examples of *smṛtis* are the

Manu Smṛti, Yājñavalkya Smṛti, Nārada Smṛti and the *Parāśara Smṛti*.

बन्धूकारुणवसनं सुन्दरकूर्च्चं मुकुन्दहृतनयनम्।
नन्दं तुन्दिलवपुषं चन्दनगौरत्विषं वन्दे।।१२७।।

समाहर्तुः।।

127. Lord Nanda, who is adorned in red attire of the colour of the flowers of the Bandhūka tree,

Whose eyebrows are extremely beautiful,

Whose eyes have been captivated by his son Mukunda,

Who has a large beautiful belly,

Whose body is resplendent as the white hue of sandalwood,

To that Lord Nanda, I offer my salutations.

Śrī Rūpa Gosvāmī

अथ श्रीयशोदावन्दनम्

अङ्कगपङ्कजनाभां नव्यघनाभां विचित्ररुचिसिचयाम्।
विरचितजगत्प्रमोदां मुहुर्यशोदां नमस्यामि।।१२८।।

समाहर्तुः।।

PRAYERS TO MOTHER YAŚODĀ (the foster mother of Kṛṣṇa)

128. Mother Yaśodā, on whose lap is ensconced our Lord Paṅkajanābha*,

Who exudes the splendid hue of a fresh rain-cloud,

Whose attire is splendidly variegated,

Who (by her love) caused the manifestation of our Lord for the sake of delighting the whole world,

To that mother Yaśodā, do I, again and again, offer my obeisance.

Śrī Rūpa Gosvāmī

* 'Paṅkajanābha' is a name of Viṣṇu and is synonymous with the popular name 'Padmanābha'. It means 'one whose navel is adorned with a lotus'.

अथ श्रीकृष्णशैशवम्

अतिलोहितकरचरणं मञ्जुलगोरोचनातिलकम्।
हठपरिवर्त्तितशकटं मुररिपुमुत्तानशायिनं वन्दे।।१२९।।

कस्यचित्।।

LORD KṚṢṆA'S CHILDHOOD EXPLOITS

129. I offer my salutations to my Lord Muraripu, the enemy of the demon Mura,

Whose (tiny) hands and feet are radiant with reddish tinge,

Whose forehead is decorated with a charming yellow *tilaka* of *goracanā**,

Who has forcefully overturned His toy cart,

And Who is now playfully reclining on His back.

Anonymous

* *Goracanā* is a bright yellow pigment prepared from the bile of cattle.

अर्धोन्मीलितलोचनस्य पिबतः पर्याप्तमेकं स्तनं
सद्यःप्रस्तुतदुग्धदिग्धमपरं हस्तेन सम्मार्जतः।
मात्रा चाङ्गुलिलालितस्य वदने स्मेरायमाने मुहु-
र्विष्णोः क्षीरकणोरुधामधवला दन्तद्युतिः पातु वः।।१३०।।

मङ्गलस्य।।

130. With His eyes half-closed, our Lord* is suckling the breast of mother Yaśodā.

While one breast is sufficient for the Lord's satiation, milk instantly begins to flow from the second breast as well, and upon which the Lord playfully rubs the breast with His hand.

Mother Yaśodā fondles the Lord's face while He is constantly smiling.

As He smiles, His glittering teeth appear whiter and brighter than the large droplets of milk smeared on His face.

O Lord Viṣṇu! (Who so delights mother Yaśodā)!

Protect us (from worldliness and ignorance)!

Śrī Maṅgala

* i.e. the Lord's infant form in which He manifests His childhood *lilās*.

गोपेश्वरीवदनचूत्कृतिलोलनेत्रं
जानुद्वयेन धरणीमनु सञ्चरन्तम्।
कञ्चिन्नवस्मितसुधामधुराधराभं
बालं तमालदलनीलमहं भजामि।।१३१।।

श्रीरघुनाथदासस्य ।।

131. The Lord's eyes quiver in delight when the queen of *gopīs*, mother Yaśodā, blows a puff of air on His face.

He then begins moving on His knees and frolics about on the ground.

And His gentle laughter exudes the nectar of innocence from His charming lips.

That little boy (Kṛṣṇa), Whose complexion is dark as the leaves of a Tamāla tree,

Do I worship.

Śrī Raghunātha Dāsa

कान्नं क्व नयनं क्व नासिका
क्व श्रुतिः क्व शिखेति देशितः।
तत्र तत्र निहिताङ्गुलीदलो
वल्लवीकुलमनन्दयत् प्रभुः ।।१३२।।

कविसार्वभौमस्य ।।

132. (While playing with the infant Lord)

A group of *gopīs* playfully ask Him:

"Where is Thy face?
Where are Thy eyes?
Where is Thy nose?
Where are Thy ears?
Where is Thy *śikhā**?
Show them to us!"

The Lord then, placing His fingers at the respective places, causes immense delight to the *gopīs*.

Śrī Kavi Sārvabhauma

* A *śikhā* is a lock of hair on the head and it is maintained for religious purposes.

इदानीमङ्गमक्षालि रचिं चानुलेपनम्।
इदानीमेव ते कृष्ण धूलीधूसरितं वपुः।।१३३।।
सार्वभौमभट्टाचार्यणाम्।।

133. (Mother Yaśodā addresses Kṛṣṇa thus:-)

"Only just now had I bathed You and anointed You with unguents.

And now O Kṛṣṇa! (O naughty One), You have already rendered Yourself grey with dust (by Your playful antics)."

Śrī Sārvabhauma Bhaṭṭācārya

पञ्चवर्षमतिलोलमङ्गने
धावमानमलकाकुलेक्षणम्।
किङ्किणीवलयहारनूपुरै
रञ्जितं नमत नन्दनन्दनम्।।१३४।।

आगमस्य।।

134. (O devotees of the Lord who are absorbed in *vātsalya bhāva**)

Offer your salutations to the son of Nanda,

Who, at the tender age of five years, is playing about in the courtyard of His father's house,

Whose eyes are obscured by His hair falling over them,

And Who is adorned with a small bell around His waist, with a bracelet, a necklace and with anklets.

The Āgama (*Pañcarātra Saṁhitā*)

* *Vātsalya bhāva* is the mood of parental affection for the child-form of the Lord. *Vātsalya* or parental affection is one of the five principal *bhāvas* or loving relationships devotees can enjoy with the Lord. The other four are:

(a) *śānta bhāva*: worship in the mode of awe and reverence
(b) *dāsya bhāva*: the mode of servitude to the Lord
(c) *sakhya bhāva*: friendship and comradeship with the Lord
(d) *mādhurya bhāva*: conjugal relationship with the Lord as exemplified by the *gopīs*

अथ शैशवेऽपि तारुण्यम्

अधरमधरे कण्ठं कण्ठे सचाटु दृशौ दृशो-
रलिकमलिके कृत्वा गोपीजनेन ससम्भ्रमम्।
शिशुरिति रुदन् कृष्णो वक्षःस्थले निहितश्चिरा-
न्निभृतपुलकः स्मेरः पायात् स्मरालसविग्रहः।।१३५।।

दिवाकरस्य।।

THE LORD'S BOYISH PLAYFULNESS DURING HIS INFANCY

135. Seeing the baby Kṛṣṇa crying,

The *gopīs* hastily picked Him up and then they gently placed their lips against His lips,

Their necks against His neck,

Their eyes against His eyes,

And their foreheads against His forehead.

They then placed Him against their bosoms for a very long time.

Upon doing so the bodies of the *gopīs* became charged with horripilation,

And as they smiled languidly, their bodies succumbed to the lassitude of loving emotion.

They then began to pray thus, "O Lord! Protect* us!

Śrī Divākara

* i.e. "Protect us from being overwhelmed by our own emotions."

ब्रूमस्त्वच्चरितं तवाभि जननीं छद्मातिबालाकृते
त्वं यादृग् गिरिकन्दरेषु नयनानन्दः कुरङ्गीदृशाम्।।
इत्युक्तः परिलेहनच्छलतया न्यस्ताङ्गुलिः स्वानने
गोपीभिः पुरतः पुनातु जगतीमुत्तानसुप्तो हरिः।।१३६।।

वनमालिनः।।

136. "You have assumed this child form to deceive us, but we shall narrate all Your naught exploits to Your mother. That is, how You delight the deer-eyed *gopīs* in the mountain caves (by Your amorous deeds)".

The *gopīs* having thus spoken, the Lord, with the pretext of suckling, placed His finger in His mouth. He then lay down on His back and went to sleep in the presence of the *gopīs*.

O Lord Hari! May You purify the earth You recline upon.

Śrī Vanamālī

वनमालिनि पितुरङ्के रचयति बाल्योचितं चरितम्।
नवनवगोपवधूटीस्मितपरिपाटी परिस्फुरति।।१३७।।

श्रीमुकुन्दभट्टाचार्यस्य।।

137. When Lord Vanamālī, Who is adorned with a chaplet of wild-flowers,

While seated on His father's lap, indulges in deeds befitting His childlike nature,

Then the young *gopīs* break out into a cascade of gentle laughter.

Śrī Mukunda Bhaṭṭācarya

नीतं नवनवनीतं कियदिति कृष्णो यशोदया पृष्टः।
इयदिति गुरुजनसविधे विधृतधनिष्ठापयोधरः पायात्।।१३८।।

कस्यचित्।।

138. "How much fresh butter have You taken away?" asked mother Yaśodā to Kṛṣṇa.

"This much!" replied the Lord and so saying, in the presence of His elders, swiftly grasped His mother's breast.

May the Lord (Who engages in such delightful *līlās*) protect us!

Śrī Sāraṅga

क्व यासि ननु चौरिके प्रमुषितं स्फुटं दृश्यते
द्वितीयमिह मामकं वहसि कञ्चुके कन्दुकम्।
त्यजेति नवगोपिकाकुचयुगं निमथ्नन् बला-
ल्लसत्पुलकमण्डलो जयति गोकुले केशवः।१३९।।

दीपकस्य।।

139. "Where are you going, you thief of a *gopī*?

The two playing balls of mine that you have stolen from me and are concealing beneath your bodice are clearly visible to Me.

Return them to Me!"

Saying thus, the Lord began forcefully caressing the breasts of the young *gopī.*

And on doing so, the Lord's body began to bloom with horripilation.

Glory be to that Lord Keśava,

Who is endowed with beautiful, luxuriant hair,

And Who graces Gokula by His very presence.

Śrī Dīpaka

अथ गव्यहरणम्

दूरदृष्टनवनीतभाजनं
जानुचङ्क्रमणजातसम्भ्रमम्।
मातृभीतिपरिवर्तिताननं
कैशवं किमपि शैशवं भजे।।१४०।।

कस्यचित्।।

THE LORD STEALS BUTTER

140. I worship that wonderful Lord in His child-form,

Who, becoming wistful upon spying the butter-pot from a distance, began moving towards it tortuously on His knees.

But Who (suddenly) turned His face away from the butter-pot for fear of His mother (who would have become angry had He stolen the butter).

Anonymous

सम्मुष्णन् नवनीतमन्तिकमणिस्तम्भे स्वबिम्बोद्गमं
दृष्ट्वा मुग्धतया कुमारमपरं सञ्चिन्तयन् शङ्कया।।
मन्मित्रं हि भवान् मयात्र भवतो भागः समः कल्पितो।
मा मां सूचय सूचयेत्यनुनयन् बालो हरिः पातु वः।।१४१।।
केषाञ्चित्।।

141. While stealing butter the Lord chanced to see His own reflection in a jewel-studded pillar. In His child-like innocence, He thought His reflection to be another young boy.

He then addressed His reflection thus:
"Oh! You are my friend. Look, I have set aside your equal share of butter. But please do not complain to my mother or else she will spank Me (for stealing butter)."

May Lord Hari, Who in the form of a little boy was thus pleading with His own reflection, protect you.

Anonymous

दधिमथननिनादैस्त्यक्तनिद्रः प्रभाते
निभृतपदमगारं वल्लवीनां प्रविष्टः।
मुखकमलसमीरैराशु निर्वाप्य दीपान्
कवलितनवनीतः पातु मां बालकृष्णः।।१४२।।
कस्यचित्।।

142. My Lord Bāla-Kṛṣṇa*!

Having been awakened in the morning by the sound of the churning of yogurt,

Walks stealthily into the homes of the cowherd girls,

Hastily extinguishes their lamps by blowing from His lotus-like mouth,

And then eats up all the butter (in their homes).

May that Lord always protect me!

Anonymous

* 'Bāla-Kṛṣṇa' refers to the child-form of Lord Kṛṣṇa.

सव्ये पाणौ नियमितरवं किङ्किणीदाम धृत्वा
कुब्जीभूय प्रपदगतिभिर्मन्दमन्दं विहस्य।
अक्ष्णोर्भङ्ग्या विहसितमुखीर्वारयन् सम्मुखीना
मातुः पश्चादहरत हरिर्जातु हैयङ्गवीनम्।।१४३।।

श्रीमतः।।

143. One day, Lord Hari, (desiring to steal butter),

Maintaining utmost silence, held firmly in His left hand the thread of the tinkling bell around His waist (so as to make no sound),

Bending forward and moving on tip-toe while sporting a gentle smile,

Gesturing with His eyes to the smiling *gopīs* seated before Him to remain silent,

Came up from behind His mother and stole away the butter.

Śrī Śrīmata

पदन्यासान् द्वाराञ्चलभुवि विधाय त्रिचतुरान्
समन्तादालोलं नयनयुगलं दिक्षु विकिरन्।

स्मितं बिभ्रद् व्यक्तं दधिहरणलीलाचटुलधीः
सशङ्कं गोपीनां मधुरिपुरगारं प्रविशति ।।१४४।।

समाहर्तुः

144. Pacing a few steps before placing His feet upon the threshold of the entrance (to the home of a *gopī*),

Throwing His gaze in all directions with His roving eyes,

Sporting an unabashed smile, expressing His preoccupation with His naughty designs of stealing butter,

Lord Madhuripu, the enemy of Mura, cautiously enters the homes of the *gopīs* (to steal butter).

Śrī Rūpa Gosvāmī

मृदन् क्षीरादिचौर्यान्मसृणसुरभिणी सृक्कणी पाणिघर्षै-
राघ्रायाघ्राय हस्तं सपदि परुषयन् किङ्किणीमेखलायाम् ।
वारं वारं विशाले दिशि दिशि विकिरँल्लोचने लोलतारे
मन्दं मन्दं जनन्याः परिसरमयते कूटगोपालबालः ।।१४५।।

कस्यचित् ।।

145. Wiping, with His hands, His unctuous, fragrant lips, smeared as they are, with all the milk, yoghurt and butter stolen by Him,

Smelling His hands again and again, (for the remnants of any butter), He instantly rubs them against the strap bearing the little tinkling bell around His waist,

His large eyes, His roving eyeballs, throwing their gaze in every direction, over and over again,

The naughty, playful, little cowherd boy, Gopāla, slowly approaches His mother.

Anonymous

अथ हरेः स्वप्नायितम्

शम्भो स्वागतमास्यतामित इतो वामेन पद्मोद्भव
क्रौञ्चारे कुशलं सुखं सुरपते वित्तेश नो दृश्यसे।
इत्थं स्वप्नगतस्य कैटभरिपोः श्रुत्वा जनन्या गिरः
किं किं बालक जल्पसीत्यनुचितं थूथूकृतं पातु वः।।१४६।।

मयूरस्य।।

THE LORD'S VISIONS IN HIS DREAMS

146. (One day while dreaming in His sleep), the Lord was murmering --

"O Śambhu (Śiva), the giver of prosperity, welcome to you. Come and seat yourself by My side.

O Brahmā, the lotus-born, be seated to My left.

O Krauñcāri (Kārtikeya), the one who pierced the Krauñca mountain, I hope you are well.

O king of gods, Indra, may you be happy.

O Kubera, god of wealth, I have not seen you in quite some time."

Hearing the sleeping Lord, the slayer of the demon Kaiṭabha, speaking thus, mother Yaśodā said --

"What nonsense are You murmuring to Yourself", and then uttered a gentle reprimand.

May that mother Yaśodā protect you.

Śrī Mayūra

धीरा धरित्रि भव भारमवेहि शान्तं
नन्वेष कंसहतकं विनिपातयामि।
इत्यद्भुतस्तिमितगोपवधूश्रुतानि
स्वप्नायितानि वसुदेवशिशोर्जयन्ति।।१४७।।

सुदेवस्य।।

147. (The Lord said in His dream)

"O mother Earth!

May you have patience and fortitude.

May you be relieved of the burden that you now bear.

Lo! I am vanquishing this wretched demon Kaṁsa."

Hearing thus, the *gopīs* became stupefied with adulation as they marveled at the Lord's expression of His dream.

Glory be to the dream utterances of the son of Vasudeva!

Śrī Vasudeva

अथ पित्रोर्विस्मापनशिक्षणादि

कालिन्दीपुलिने मया न न मया शैलोपशल्ये न न
न्यग्रोधस्य तले मया न न मया राधापितुः प्राङ्गने।
दृष्टः कृष्ण इतीरिते सनियमं गोपैर्यशोदापते-
र्विस्मेरस्य पुरो हसन्निजगृहान्निर्यन् हरिः पातु वः।।१४८।।

उमापतिधरस्य।।

EXPRESSIONS OF KṚṢṆA'S PARENTS' ASTONISHMENT AT THEIR SON'S EXPLOITS, THEIR TUTELEGE OF THEIR SON AND OTHER SPORTS

148. (Once when the Lord had been absent from home all day long, His father Nanda made anxious inquires to His friends, who answered thus):

"I did not see Him on the banks of the Yamunā", said one.

"I did not see Him in the vicinity of the Govardhana Hill", said another friend.

"I did not see Him in the fig-tree forest", said a third.

"I did not see Him in the courtyard of the house of Rādhā's father (at Barsāna)", said a fourth.

Thus spoke the cowherd boys, devoted as they were to the Lord, when,

To his astonishment, Lord Nanda, husband of Yaśodā, saw Kṛṣṇa emerging from His home, and Who smiling gently, came and stood before him.

May Lord Hari, (Who never ceases to astonish His devotees), protect you.

Śrī Umāpatidhara

वत्स स्थावरकन्दरेषु विचरन् दूरप्रचारे गवां
हिंस्रान् वीक्ष्य पुरः पुराणपुरुषं नारायणं ध्यास्यसि।
इत्युक्तस्य यशोदया मुररिपोरव्याज्जगन्ति स्फुरद्-
बिम्बोष्ठद्वयगाढपीडनवशादव्यक्तभावं स्मितम्।।१४९।।

अभिनन्दस्य।।

149. (As the Lord was setting out to graze His cows, mother Yaśodā was giving Him instructions).

Yaśodā said:

"My child! While grazing cows or while wandering in mountain caves, if You happen to go too far, and if You are confronted by wild beasts, then call upon Lord Nārāyaṇa, the Primordial Person. (He will protect You)."

Mother Yaśodā having thus spoken, Lord Muraripu became amused at His mother's naivete. (Her maternal affection for the child form of the Supreme Lord made her think of Him as an ordinary child).

The lips of the Lord, red as the fruit of the Bimba tree, quivered as He smiled to Himself and attempted to conceal His amusement at the intensity of His mother's concern for Him.

Śrī Abhinanda

रामो नाम बभूव हुं तदबला सीतेति हुं तां पितु-
र्वाचा पञ्चवटीवने निवसतस्तस्याहरद्रावणः।
कृष्णस्येति पुरातनीं निजकथामाकर्ण्य मात्रेरितां
सौमित्रे क्व धनुर्धनुर्धनुरिति व्यग्रा गिरः पान्तु वः।।१५०।।

कस्यचित्।।

150. (The infant Lord Kṛṣṇa was hearing, from mother Yaśodā, the story of Lord Rāma of Ayodhyā
As the Lord listened to attentively to Her words He would exclaim "Hum!".).

Mother Yaśodā said:

"A long time ago there was a king named Rāma." "Hum!" said the Lord in acknowledgement.

"His wife was Sītā." said Mother Yaśodā. "Hum!" said the Lord once again.

"By the order of His father (Daśratha), Rāma went into exile. While He was living in the Pañcavaṭī forest, Sītā was abducted by the demon-king Rāvaṇa'," continued Mother Yaśodā.

Upon hearing from His mother the ancient narrative of His own earlier incarnation, Kṛṣṇa, with all the intensity of possession, began expressing Himself as Lord Rāma. He said:

"O Saumitra (Lakṣmaṇa)!

Where is My bow?

Where is My bow?

Where is My bow?"

May the impassioned speech of the Lord, Who was thus possessed by His own earlier incarnation, protect you.

Anonymous

श्यामोच्चन्द्रा स्वपिषि न शिशो नैति मामम्ब निद्रा
निद्राहेतोः शृणु सुत कथां कामपूर्वा कुरुष्व।
व्यक्तः स्तम्भान्नरहरिरभूद्दानवं दारयिष्य-
न्नित्युक्तस्य स्मितमुदयते देवकीनन्दनस्य।।१५१।।

सर्वानन्दस्य।।

151. Yaśodā said, "It is late into the night and the moon is high in the sky. Why are You not sleeping my child?"

Kṛṣṇa replied, "Sleep does not come to Me tonight".

Yaśodā said, "Then listen my son, (to help you fall asleep) I shall tell You a story which is like none You have ever heard."

(So saying Yaśodā narrated the story of the incarnation of Lord Nṛsiṁha).

Yaśodā said, "Lord Narahari manifested Himself from a pillar to slay the demon Hiraṇyakaśipu (and to rescue His devotee Prahlāda)."

His mother having thus spoken, the face of the son of Devakī* began to bloom with a gentle smile.

Śrī Sarvānanda

* Devakī is said to be another name of Yaṣodā. While it is true that Devakī was the Lord's true mother and Yaśodā His foster mother, the name Devakī may be assumed to refer to Yaśodā in this verse.

अथ गोरक्षादिलीला

देवस्त्वामेकजङ्घावलयितलगुडीमूर्ध्नि विन्यस्तबाहु-
र्गायन् गोयुद्धगीतिरुपरचितशिरःशेखरः प्रग्रहेण।
दर्पस्फूर्जन्महोक्षद्वयसमरकलाबद्धदीर्घानुबन्धः
क्रीडागोपालमूर्तिर्मुररिपुरवतादात्तगोरक्षलीलः।।१५२।।

योगेश्वरस्य।।

THE LORD PROTECTS THE COWS AND OTHER SPORTS

152. O Lord, You are standing with Your hand upon the crown of Your curved staff that is lying against Your thigh,

Singing war songs and wearing a wreath made of ropes used for tethering cows,

Your war cry incites passion in two large bulls to fight each other,

You have deep fondness for fighting sports,

(For the sake of Your devotees) You have assumed the form of the playful cowherd boy, Gopāla,

And, in the likeness of Your exploits as the slayer of the demon Mura, have assumed the pastime of protecting cows.

Śrī Yogeśvara

यावद्गोपा मधुरमुरलीनादमत्ता मुकुन्दं
मन्दस्पन्दैरहह सकलैर्लोचनैरापिबन्ति।
गावस्तावन्मसृणयवसग्रासलुब्धा विदूरं
याता गोवर्धनगिरिदरीद्रोणिकाभ्यन्तरेषु।।१५३।।

श्रीकेशवच्छत्रिणः।।

153. The cowherd boys become inebriated by the sound of Lord Mukunda's flute,

And by the time they savour His form with gently quivering but attentive eyes,

By that time their cows, desirous of feasting on soft, sweet grass, disappear far into the caves in the recesses of the Govardhana mountain.

Śrī Keśava Chatrī

अथ गोपीनां प्रेमोत्कर्षः

धैर्यं नामपरिग्रहेऽपि जघने यद्यंशुकालम्बनं
गोपीनां च विवेचनं निधुवनारम्भे रहोमार्गणम्।
साध्वीसच्चरितं विलासविरतौ पत्युर्गृहान्वेषणं
तत्तद्गौरवरक्षणं मुररिपोर्वंशीरवापेक्षणम्।।१५४।।

सर्वविद्याविनोदानाम्।।

THE INTENSE LOVE OF THE *GOPĪS* FOR KṚṢṆA

154. The *gopīs* always maintained conscious resolve to uphold their self-restraint and dignity,

But upon hearing the enchanting sound of the flute of Lord Muraripu, the intensity of their love would compel them to abandon all inhibitions.

Letting go of their innermost garments they would care not even to seek a solitary place to perform erotic sports with the Lord.

While absorbed in conjugal bliss with the Lord, they would forsake all commitment to chastity and fail to duly return to their husbands' homes.

Such was their love and attraction for the Lord that they became oblivious to preserving their honour and propriety.

Śrī Sarvavidyāvinoda

विलोक्य कृष्णं व्रजवामनेत्राः
सर्वेन्द्रियाणां नयनत्वमेव।
आकर्ण्य तद्वेणुनिनादभङ्गी-
मैच्छन् पुनस्ताः श्रवणत्वमेव।।१५५।।

कस्यचित्।।

155. Upon seeing Lord Kṛṣṇa, the fair-eyed damsels of Vraja prayed that all their sensory faculties be changed into the sense of sight.

But when they heard the enchanting sound of the Lord's flute, they began to wish for all their senses to acquire the power of hearing.

(They wanted more eyes to savour the Lord's beauty and more ears to relish the sound of His flute.)

Anonymous

अथ गोपीभिः सह खेला

कालिन्दीजलकेलिलोलतरुणीरावीतचीनांशुका
निर्गत्याङ्गजलानि सारितवतीरालोक्य सर्वा दिशः।
तीरोपान्तमिलन्निकुञ्जभवने गूढं चिरात् पश्यतः
शौरेः सम्भ्रमयन्निमा विजयते साकूतवेणुध्वनिः।।१५६।।
पुरुषोत्तमदेवस्य।।

THE LORD'S SPORTS WITH THE *GOPĪS*

156. After playing and frolicking in the Yamunā river, the young *gopīs* came out of the water clad in silken undergarments. Shaking off the water from their limbs and looking in all directions (to ensure privacy), the *gopīs* presented a truly colourful spectacle.

All this while, Lord Śauri (Kṛṣṇa), seated in a bower on the river-bank, was stealthily gazing at the *gopīs.*

The Lord then began playing His flute and this flustered the *gopīs* (who were inadequately clad).

Glory be to the sound of the flute of the Lord that is pregnant with the sentiment of love!

Śrī Puruṣottamadeva

तासु कृष्णस्य भावः

स्वेदाप्लावितपाणिपद्ममुकुलप्रकान्तकम्पोदयाद्

विस्रस्तामविजानतो मुरलिकां पादारविन्दोपरि।
लीलावेल्लितवल्लवीकवलितस्वान्तस्य वृन्दावने
जीयात् कंसरिपोस्त्रिभङ्गवपुषः शून्योदया फूत्कृतिः।।१५७।।

चिरञ्जीवस्य।।

KṚṢṆA'S LOVE FOR THE GOPĪS

157. The playfully dancing *gopīs* of Vṛndāvana captivated the Lord's mind, upon which His body began to tremble and His hands, that are in the likeness of lotus-buds, became effused with perspiration.

And (during this moment of ecstasy) He was unaware that His flute had slipped from His hand and had fallen on His lotus-feet.

Yet the Lord kept blowing vacuously from His mouth (oblivious to the absence of His flute).

Glory be to the thrice-bent form of the enemy of Kaṁsa!

Śrī Ciarañjīva

श्रीकृष्णस्य प्रथमदर्शने राधाप्रश्नः

भ्रूवल्लिताण्डवकलामधुराननश्रीः
कङ्केल्लिकोरककरम्बितकर्णपूरः।
कोऽयं नवीननिकषोपलतुल्यवेशो
वंशीरवेण सखि मामवशीकरोति।।१५८।।

कस्यचित्।।

RĀDHĀ'S QUESTIONS (TO HER FRIEND) WHEN SHE FIRST SET SIGHT ON KṚṢṆA

158. "My dear friend, Who is this person (Who stands before Me)?

Whose eyebrows, quivering to and fro, are gracing His pleasant countenance with their artful dance,

Whose ears are decorated with garlands made of flower-buds of the Aśoka tree,

Whose body exudes a hue as magnificent as a new unmarked touchstone,

And the sound of Whose flute so captivates My heart?

Anonymous

इन्दीवरोदरसहोदरमेदुरश्री-
र्वासो द्रवत्कनकवृन्दनिभं दधानः।
आमुक्तमौक्तिकमनोहरहारवक्षाः
कोऽयं युवा जगदनङ्गमयं करोति।।१५९।।

सर्वविद्याविनोदानाम्।।

159. "Who is this youth Who exudes the lustre of the unctuous interior of a lotus flower,

Who is dressed in clothes of the colour of molten gold,

Whose chest is graced with an enchanting necklace of pearls,

And Who bewitches the whole world?

Śrī Sarvavidyāvinoda

सख्या उत्तरम्

अस्ति कोऽपि तिमिरस्तनन्धयः
किञ्चिदञ्चितपदं स गायति।
यन्मनागपि निशम्य का वधू-
र्नावधूतहृदयोपजायते।।१६०।।
कस्यचित्।।

THE FRIEND'S REPLY

160. "This is some child of darkness*,

Who sings verses so enchanting,

That upon hearing even a fragment of them,

The heart of any newly wed bride would succumb to trepidation."

Anonymous

* i.e. someone endowed with a complexion as dark as darkness itself.

श्रीराधायाः पूर्वरागः

मनोगतां मन्मथबाणबाधा-
मावेदयन्तीव तनोर्विकारैः।
दीनानना वाचमुवाच राधा
तदा तदालीजनसम्मुखे सा।।१६१।।

श्रीपुरुषोत्तमदेवस्य।।

RĀDHĀ'S EXPRESSION OF HER INCIPIENT LOVE FOR KṚṢṆA BEFORE THEY MET

161. Afflicted by the arrows of Cupid,

Expressing Her heart's woes by physical symptoms,

Wearing a crestfallen expression on Her face,

Rādhā spoke of Her feelings to Her friends.

Śrī Puruṣottamadeva

यदवधि यामुनकुञ्जे धनरुचिरवलोकितः कोऽपि।
नलिनीदल इव सलिलं तदवधि तरलायते चेतः।।१६२।।

कविचन्द्रस्य।।

162. (Rādhā said to Her friends:)

"Ever since, in the woods on the banks of the Yamunā, I have seen some person exuding the hue of a rain-cloud, My mind has become as fickle as water on a lotus-leaf."

Śrī Kavicandra

अकस्मादेकस्मिन् पथि सखि मया यामुनतटं
व्रजन्त्या दृष्टोऽयं नवजलधरश्यामलतनुः।
स दृग्भङ्ग्या किं वाकुरुत न हि जाने तत इदं
मनो मे व्यालोलं क्वचन गृहकृत्ये न बलते।।१६३।।

जयन्तस्य।।

163. (Rādhā said to Her friend:)

"O *sakhī*!

While roaming on the banks of the Yamunā river,

Suddenly did I set My eyes upon this person on a pathway, Whose body was in the likeness of a dark, fresh rain-cloud.

I know not what He did to Me when He gave Me a sidelong glance,

For since then, My mind, having lost its composure, finds no interest in any household work."

Śrī Jayanta

पुरो नीलज्योत्स्ना तदनु मृगनाभीपरिमल-
स्ततो लीलावेणुक्वणितमनु काञ्चीकलरवः।
ततो विद्युद्वल्लीवलयितचमत्कारलहरी-
तरङ्गाल्लावण्यं तदनु सहजानन्द उदगात्।।१६४।।

कस्यचित्।।

164. (Upon seeing Kṛṣṇa, Rādhā described Him to Her friends thus:)

"At first I saw (emanating from Him) a glow in the likeness of blue moonlight,

Then there was the fragrance of musk,

Soon after which He playfully sounded His flute,

And then I heard the tinkling sound of the ornaments around His waist.

After that I saw magnificent waves enclosed by a girdle of lightening, the waves being none other than His ravishing form.

And there upon I slipped away into a state of transcendental bliss."

Anonymous

अद्य सुन्दरि कलिन्दनन्दिनी-
तीरकुञ्जभुवि केलिलम्पटः।
वादयन् मुरलिकां मुहुर्मुहु-
र्माधवो हरति मामकं मनः।।१६५।।

कस्यचित्।।

165. "Today, O lovely one,

On the forest land on the banks of the Yamunā river,

Mādhava, Who has a fancy for amorous sports,

Sounded His flute over and over again,

And thus stole away My heart."

Anonymous

यदवधि यमुनायास्तीरवानीरकुञ्जे
मुररिपुपदलीला लोचनाभ्यामलोकि।
तदवधि मम चित्तं कुत्रचित् कार्यमात्रे
न हि लगति मुहूर्तं किं विधेयं न जाने।।१६६।।

कविचन्द्रस्य।।

166. "Ever since My eyes witnessed the graceful gait of the feet of Muraripu, in the cane forest on the banks of the Yamunā,

Have I been unable, for even a single moment, to apply My mind to any of My daily tasks.

And now I know not what I am supposed to do."

Śrī Kavicandra

यदवधि यदुनन्दनाननेन्दुः
सहचरि लोचनगोचरीबभूव।
तदवधि मलयानिलेऽनले वा
सहजविचारपराङ्मुखं मनो मे।।१६७।।

सञ्जयकविशेखरस्य।।

167. "O My friend!

Ever since I set My eyes upon the moon-like visage of the scion of the Yadu clan,

Since then has My mind come to be indifferent to the distinction between a scorching fire and the cool breeze blowing from the Malaya* mountain."

Śrī Sañjaya Kaviśekhara

* The Malaya mountain in southern India abounds in sandal wood trees. The breeze from the mountain therefore carries the characteristic soothing fragrance of sandal wood.

असमञ्जसमसमञ्जसमसमञ्जसमेतदापतितम्।
वल्लवकुमारबुद्ध्या हरि हरि हरिरीक्षितः कुतुकात्।।१६८

शरणस्य।।

168. "What absurdity, what foolishness, what impropriety has come upon Me!

Out of mere curiosity did I look upon Him (Kṛṣṇa) and I had thought of Him as no more than a mere cowherd boy.

O Hari! O Hari! O Hari!

(I have now become possessed by infatuation of Him.)"

Śrī Śaraṇa

शुष्यति मुखमूरुयुगं पुष्यति जडतां प्रवेपते हृदयम्।
स्विद्यति कपोलपाली सखि वनमाली किमालोकि।।१६९।।
मुकुन्दभट्टाचार्यस्य।।

169. "O *sakhī*!

Why did I have to have a glimpse of Vanamālī*?

(For since I have seen Him,)

My mouth has become parched,

My thighs have grown stiff,

My heart is palpitating,

And My cheeks are perspiring profusely."

Śrī Mukunda Bhaṭṭācārya

* 'Vanamālī' is an epithet of Kṛṣṇa which means 'one who is adorned with a garland of wild flowers'.

उपरि तमालतरोः सखि परिणतशरदिन्दुमण्डलः कोऽपि।
तत्र च मुरलीखुरली कुलमर्यादामधो नयति।।१७०।।
सञ्जयकविशेखरस्य।।

170. (Referring to Kṛṣṇa, Rādhā said to Her friend:)

"O *sakhī*!

On top of a Tamāla* tree,

Did I see the orb of an autumn moon in full bloom,

And therein was the flute being played in a manner as to bring disgrace** to the clan."

Śrī Sañjaya Kaviśekhara

* Rādhā refers metaphorically to Kṛṣṇa's body as a Tamāla tree and to His countenance as an autumn moon.
** The tunes from the flute probably sounded romantic and erotic themes which may have been considered improper.

हन्त कान्तमपि तं दिदृक्षते
मानसं मम न साधु यत्कृते।
इन्दुरिन्दुमुखि मन्दमारुत-
श्चन्दनं च वितनोति वेदनाम्।।१७१।।

कस्यचित्।।

171. (Rādhā addresses Her friend Indumukhī:)

"Alas! How much I crave to see My beloved,

For which reason My heart is not at peace.

O Indumukhī!

The moon, the gentle breeze and the fragrance of sandalwood, all but aggravate My distress."

Anonymous

गुरुजनगञ्जनमयशो गृहपतिचरितं च दारुणं किमपि।
विस्मारयति समस्तं शिव शिव मुरली मुराराते:।।१७२।।

सर्वविद्याविनोदानाम्।।

172. "The reprimands of My elders,

Disgrace and infamy,

The harsh reactions of My husband,

(For My being in love with Kṛṣṇa,)

All of these do I forget,

By the grace of the all-auspicious sound of the flute of the foe of the demon Mura."

Śrī Sarvavidyāvinoda

द्रविणं भवनमपत्यं तावन्मित्रं तथाभिजात्यं च।
उपयमुनं वनमाली यावन्नेत्रे न नर्तयति।।१७३।।

तेषामेव।।

173. "One remains conscious of one's wealth, property, progeny, friends and one's noble descent,

Only as long as Vanamālī, standing upon the banks of the Yamunā, does not afflict one with the artful dance of His eyes."

Śrī Sarvavidyāvinoda

तुष्यन्तु मे छिद्रमवाप्य शत्रवः
करोतु मे शास्तिभरं गृहेश्वरः।
मणिस्तु वक्षोरुहमध्यभूषणं
ममास्तु वृन्दावनकृष्णचन्द्रमाः।।१७४।।

कस्यचित्।।

174. "May My adversaries be pleased upon discovering My failings,

And may the master of My house, My husband, instruct Me in great measure.

But (I care not because) the jewel adorning the centre of My bosom shall be none other than Kṛṣṇa, the 'moon of Vṛndāvana'."

Anonymous

स्वामी निहन्तु विहसन्तु पुरः सपत्न्यो
भर्तुर्भजन्तु गुरवः पितरश्च लज्जाम्।
एतावता यदि कलङ्कि कुलं तथास्तु
रामानुजे मम तनोतु मनोऽनुरागम्।।१७५।।

कस्यचित्।।

175. "May My husband chastise Me,

May My co-wives laugh at Me in My presence,

And may the parents and elders of My husband suffer embarrassment because of Me.

If, in this way, disgrace comes to My clan, then so be it.

(I care not.)

But may My heart's affection for the younger brother of Balarāma ever increase."

Anonymous

स्वामि कुप्यति कुप्यतां परिजना निन्दन्ति निन्दन्तु मा–
मन्यत् किं प्रथतामयं च जगति प्रोढो ममोपद्रवः।
आशास्यं पुनरेतदेव यदिदं चक्षुश्चिरं वर्धतां
येनेदं परिपीयते मुररिपोः सौन्दर्यसारं वपुः।।१७६।।

पुष्कराक्षस्य।।

176. "Should My husband become angry with Me, then let him be so,

If My attendants speak ill of Me, then let them do so,

And let the whole world proclaim My (amorous) afflictions, intense as they are.

The only benediction that I seek is that the power of My sight may forever increase,

For it is by these eyes that I savour the form of Murāri, the quintessence of beauty."

Śrī Puṣkarākṣa

किं दुर्मिलेन मम दूति मनोरथेन
तावन्ति हन्त सुकृतानि कया कृतानि।
एतावदेव मम जन्मफलं मुरारि-
र्यन्नेत्रयोः पथि बिभर्ति गतागतानि।।१७७।।

कस्यचित्।।

177. "Alas! My friend! Who could have performed such pious deeds (in previous lives) as to aspire for something so hard to attain (as the love of Kṛṣṇa)?

The only reward that I have earned for this life is that Murāri remains in and out of My sight."

Anonymous

सखि मम नियतिहतायास्तद्दर्शनभाग्यमस्तु वा मा वा।
पुनरपि स वेणुनादो यदि कर्णपथे पतेत्तदेवालम्।।१७८।।

कस्यचित्।।

178. "O *sakhī*! I am so forsaken by destiny that I do not care whether or not I have the fortune of seeing My Lord.

But if the sound of His flute falls upon My ears only once more, then that is enough for Me."

Anonymous

तारभिसारक चतुर्थनिशाशशाङ्क
कामाम्बुराशिपरिवर्धन देव तुभ्यम्।
अर्घो नमो भवतु मे सह तेन यूना
मिथ्यापवादवचसाप्यभिमानसिद्धिः।।१७९।।

कस्यचित्।।

179. "O Lord Moon, companion of the stars!

O Moon of the fourth night*!

To you, by whom expands the ocean of love,

Do I, along with My obeisance, offer respectful oblations.

My communion with you, which is but a semblance of a loving discourse (with My beloved Kṛṣṇa) is sufficient to satisfy My pride."

Anonymous

* To view the moon on the fourth night of the bright half of the lunar month of Bhādrapada (corresponding to August-September) is considered inauspicious. Rādhā addresses the moon as if She is speaking to Her beloved Kṛṣṇa. The significance of Her choice of that particular night demonstrates Her eagerness in staking all Her worldly well being in Her quest for the love of Her divine beloved.

अथान्यचतुरसखीवितर्कः

सिद्धान्तयति न किञ्चिद्भ्रमयति दृशमेव केवलं राधा।
तदवगतं सखि लग्नं कदम्बतरुदेवतामरुता।।१८०।।

राङ्गस्य।।

THE DELIBERATIONS OF ONE OF RĀDHĀ'S CLEVER FRIENDS

180. (On seeing Rādhā wistfully pining for Her beloved Kṛṣṇa during Her separation from Him, one of Her friends spoke thus to another friend:)

"Rādhā is not coming to any conclusions (regarding Her amorous preoccupations).

Rather, She simply keeps roving Her eyes (while She muses upon Her lover).

What I have come to understand, O *sakhī*, is that She has been possessed by the spirit* of the deity of the Kadamba tree."

Śrī Rāṅga

* The *sakhī* is referring to Kṛṣṇa Who is known to play His flute while standing beneath the Kadamba tree. The *sakhī* is implying that Kṛṣṇa has possessed Rādhā's heart in the manner in which an evil spirit possesses its victim.

अथ राधां प्रति सखीप्रश्नः

अथ राधां प्रति प्रश्नः
कामं वपुः पुलकितं नयने धृतास्त्रे
वाचः सगद्गदपदाः सखि कम्पि वक्षः।
ज्ञातं मुकुन्दमुरलीरवमाधुरी ते
चेतः सुधांशुवदने तरलीकरोति।।१८१।।

तस्यैव।।

QUESTIONS TO RĀDHĀ BY HER FRIEND

181. "O *sakhī* Rādhā! O One Whose face is beautiful as the moon!

In Your love stricken state,

The hair of Your body are standing on end,

Your eyes are full of tears,

Your speech is faltering,

And Your heart is palpitating.

Thus we know that the sound, of sweetness itself, emanating from the flute of Mukunda,

Is causing to unsettle Your heart."

Śrī Rāṅga

गतं कुलवधूव्रतं विदितमेव तत्तद्वच
स्तथापि तरलाशये न विमतासि को दुर्ग्रहः।
करोमि सखि किं श्रुते दनुजवैरिवंशीरवे
मनागपि मनो न मे सुमुखि धैर्यमालम्बते।।१८२।।

कस्यचित्।।

182. (Rādhā's friend says to Her:)

"You have forsaken the proprieties becoming a woman of noble lineage,

And what others gossip about You is now well known to everyone.

Why do You not relent, O wanton One? What evil has come upon You?"

(Rādhā replies:)

"My friend Sumukhī! What am I to do?
Upon hearing even a little strain of the flute of (Kṛṣṇa) the enemy of demons,

My mind is unable to rest in peace."

Anonymous

आस्तां तावदकीर्तिर्मे त्वया तथ्यं तु कथ्यताम्।
चित्तं कथमिवासीत्ते हरिवंशीरवश्रुतौ।।१८३।।

कस्यचित्।।

183. (Rādhā asks Her friend:)

"Should I earn infamy (for being in love with Kṛṣṇa), then so be it.

But tell Me truthfully,

What becomes the state of your mind upon hearing the sound of Hari's flute?"

Anonymous

सत्यं जल्पसि दु:सहा खलगिर: सत्यं कुलं निर्मलं
सत्यं निष्करुणोऽप्ययं सहचर: सत्यं सुदूरे सरित्।
तत्सव सखि विस्मरामि झटिति श्रोत्रातिथिर्जायते
चेदुन्मादमुकुन्दमञ्जुमुरलीनिस्वानरागोद्गति:।।१८४।।

गोविन्दभट्टस्य।।

184. "O *sakhī*! You rightly say

That the words of wicked persons are hard to endure,

That we hail from noble families,

That the river (Yamunā) is far away from here,
And that our friend (Kṛṣṇa) is truly heartless. .

But all of that do I forget in a moment,

When My ears receive the sweet, intoxicating, musical notes emanating from the flute of Mukunda."

Śrī Govinda Bhaṭṭa

अथ राधां प्रति सखीनर्माश्वासः

निशा जलदसङ्कुला तिमिरगर्भलीनं जग-
द्वयस्तव नवं नवं वपुरपूर्वलीलामयम्।
अलं सुमुखि निद्रया व्रज गृहेऽपि नक्तञ्चरी
कदम्बवनदेवता नवतमालनीलद्युतिः॥१८५॥

सर्वविद्याविनोदानाम्॥

THE JESTFUL ASSURANCES OF RĀDHĀ'S FRIEND

185. "The night sky is thronged by clouds,

The world is enveloped by the womb of darkness,

You are in the prime of youth,

And Your body tonight is voluptuous like never before.

Do not sleep tonight, O beautiful One,

For the night-wandering Lord of the forest of Kadamba trees,

Who is magnificent as the dark bark of the Tamāla tree,

Is present here in Vraja,

In Your very house."

Śrī Sarvavidyāvinoda

कृष्णं प्रति राधानुरागकथनम्

त्वामञ्जनीयति फलासु विलोकयन्ती
त्वां शृण्वती कुवलयीयति कर्णपूरम्।
त्वां पूर्णिमाविधुमुखी हृदि भावयन्ती
वक्षोनिलीननवनीलमणिं करोति।।१८६।।

कस्यचित्।।

A *SAKHĪ* DESCRIBES TO KṚṢṆA RĀDHĀ'S LOVE FOR HIM

186. "Rādhā, Whose visage is in the likeness of the moon in full bloom,

Upon looking at Your portrait, anoints Her eyes with Your image.

She decorates Her ears with narrations about You; narrations which are as glorious as garlands of blue lotuses.

And with Your form, which is in the likeness of a freshly-cut blue sapphire, does She adorn Her bosom, when, in Her meditations, She places You in Her heart."

Anonymous

गृहीतं ताम्बूलं परिजनवचोभिर्न सुमुखी
स्मरत्यन्तःशून्या मुरहर गतायामपि निशि।

तथैवास्ते हस्त: कलितफणिवल्लीकिसलय-
स्तथैवास्यं तस्या: क्रमुकफलफालीपरिचितम्।।१८७।।

हरिहरस्य।।

187. "O Murahara (slayer of Mura)!

Upon the biddings of Her attendants, the beautiful Rādhā accepted the betel-leaves and areca-nuts offered to Her. But She forgot to eat them as Her mind went blank (due to Her pining for You).

The whole night went by while She held the leaves in Her hand and kept the nuts un-chewed in Her mouth."

Śrī Harihara

प्रेमपावकलीढाङ्गी राधा तव जगत्पते।
शय्याया: स्खलिता भूमौ पुनस्तां गन्तुमक्षमा।।१८८।।

188. "O Lord of the universe!

Her body consumed by the fire of Her love for You, Rādhā has slipped out of Her bed and has fallen upon the ground.

And now, (such is Her state that) She is unable to climb back onto Her bed."

Śrī Kavicandra

मुरहर साहसगरिमा कथमिव वाच्य: कुरङ्गशावाक्ष्या:।
खेदार्णवपतितापि प्रेमधुरां ते समुद्वहति।।१८९।।

कविचन्द्रस्येमौ।।

189. "O Murahara, slayer of the demon Mura!

How shall I describe to You the greatness of Rādhā's fortitude?

Rādhā, Whose eyes are like those of a deer-calf,

Despite having fallen into the ocean of sorrow,

Still bears the burden of Her love for You."

Śrī Kavicandra

गायति गीते शंसति वंशे वादयति सा विपञ्चीषु।
पाठयति पञ्जरशुकं तव सन्देशाक्षरं राधा।।१९०।।

गोवर्धनाचार्यस्य।।

190. "(O Kṛṣṇa!)

The wordings of the messages You send to Rādhā,

Does She recite in song,

Does She play on Her flute,

Does She tune on Her lute,

And does She teach to Her caged parrot."

Śrī Govardhana Ācārya

राधां प्रति कृष्णानुरागकथनम्

केलीकलासु कुशला नगरे मुरारे-
राभीरनीरजदृशः कति वा न सन्ति।
राधे त्वया महदकारि तपो यदेष
दामोदरस्त्वयि परं परमानुरागः।।१९१।।

कस्यचित्।।

KṚṢṆA'S FEELINGS FOR RĀDHĀ ARE NARRATED TO HER

191. "In this city, there are many lotus-eyed *gopīs* who are well-versed in the amorous sports of Murāri.

But then O Rādhā! Severe penances must You have performed, that Dāmodara loves You the most."

Anonymous

वत्सान्न चारयति वादयते न वेणु-
मामोदते न यमुनावनमारुतेन।
कुञ्जे निलीय शिथिलं बलितोत्तमाङ्ग-
मन्तस्त्वया श्वसिति सुन्दरि नन्दसूनुः।।१९२।।

दैत्यारिपण्डितस्य।।

192. "O beautiful One!"

The son of Nanda, being preoccupied with thoughts of You,

Does not take His calves for grazing,

Does not play His flute,

And finds no pleasure in the (gentle and fragrant) breeze blowing from the woods along the Yamunā.

Withdrawing Himself into a forest-garden,

Seated with His head bent down and overcome by lassitude,

He does no more than taking deep breaths."

Śrī Daityāri Paṇḍita

सर्वाधिक: सकलकेलिकलाविदग्ध:
स्निग्ध: स एष मुरशत्रु रनर्घरूप:।
त्वां याचते यदि भज व्रजनागरि त्वं
साध्यं किमन्यदधिकं भुवने भवत्या:।।१९३।।

राङ्गस्य।।

193. "Lord Murāri is the most proficient of all in every amorous sport,

Is endowed with an inexpressibly beautiful form,

And is so affectionately disposed towards You.

If He pleads to You (for Your love),

Then worship Him, O resident of Vraja!

For, in the whole world, what else is more worthy of Your aspiration (than the privilege of worshipping Him)?"

Śrī Raṅga

अथ राधाभिसार:

मन्दं निधेहि चरणौ परिधेहि नीलं
वास: पिधेहि वलयावलिमञ्चलेन।
मा जल्प साहसिनि शारदचन्द्रकान्ति-
दन्तांशवस्तव तमांसि समापयन्ति।।१९४।।

षाण्मासिकस्य।।

RĀDHĀ PREPARES TO MEET HER LOVER (KṚṢṆA)

194. (While Rādhā was preparing for Her rendezvous with Kṛṣṇa, Her friend instructed Her thus:)

"Place Your feet silently on the ground while waking,

Wear a dark-blue dress (to be inconspicuous in the dark),

And conceal Your bangles under the edge of Your dress.

Do not speak to anyone on the way, O impetuous One,

For if You do, Your teeth, which are resplendent as the autumn moon, will dispel the darkness of the night by the rays of light emanating from them.

Śrī Ṣāṇmāsika

किमुत्तीर्णः पन्थाः कुपितभुजगीभोगविषमो
विषोढा भूयस्यः किमिति कुलपालीकटुगिरः।
इति स्मारं स्मारं दरदलितशीतद्युतिरुचौ
सरोजाक्षी शोणं दिशि नयनकोणं विकिरति।।१९५।।
सर्वविद्याविनोदानाम्।।

195. "Why did I traverse this (forest) path, which is as formidable as the hood of a ferocious serpent?

Why did I endure the unbearable, and exceedingly bitter, remarks of the elder women of My clan?"

Thinking thus over and over again, the lotus-eyed Rādhā, from the red-tinged corner of Her eyes, scattered Her gaze in the direction of the mild glimmer of moonlight.

Śrī Sarvavidyāvinoda

Note: Rādhā gazed in the direction of the moonlight as if pleading with the moon not to become more luminous and thereby make Her conspicuous in the dark.

चित्रोत्कीर्णादपि विषधराद्भीतिभाजो रजन्यां
किं वा ब्रूमस्त्वदभिसरणे साहसं माधवास्याः।
ध्वान्ते यान्त्या यदतिनिभृतं राधयात्मप्रकाश-
त्रासात् पाणिः पथि फणिफणारत्नरोधी व्यधायि।।१९६।।

कस्यचित्।।

196. (Rādhā's friends say to Kṛṣṇa:)

"O Mādhava! Rādhā is fearful of even picture images of snakes,

So what can we tell You of Her courage in coming to meet You in the night?

Coming stealthily in the dark and fearful of being visible,

She obstructs (the light from) the jewels on the hoods of the serpents in Her path by holding up Her hand."

Anonymous

राधां प्रति सखीवाक्यम्

मन्मथोन्मथितमच्युतं प्रति
ब्रूहि किञ्चन समुल्लसत्स्मितम्।
किञ्च सिञ्च मृगशावलोचने
लोचनेङ्गितसुधौघनिर्झरैः।।१९७।।

कस्यचित्।।

RĀDHĀ'S FRIENDS SPEAK TO HER

197. "(O Rādhā!) You unsettle even Cupid (by Your beauty).

Wearing Your enchanting smile, do please say something to Acyuta.

And then, O One with eyes like those of a deer-calf,

Shower unto Him the abundant streams of nectar flowing out with the expressive glances of Your eyes."

Anonymous

गोविन्दे स्वयमकरोः सरोजनेत्रे
प्रेमान्धा वरवपुरर्पणं सखि त्वम्।
कार्पण्यं न कुरु दरावलोकदाने
विक्रीते करिणि किमङ्कुशे विवादः।।१९८।।

समाहर्तुः।।

198. "My lotus-eyed friend!

You Who are endowed with a beautiful form,

Being blinded in love,

Did consecrate Yourself to Govinda.

Now be not so uncharitable and grant Him atleast the privilege of Your glance.

For having sold an elephant, why debate a mere goading-hook*?"

Śrī Rūpa Gosvāmī

* A goading-hook or *aṅkuśa* is a small instrument used for controlling an elephant.

अथ क्रीडा

परमानुरागपरयाथ राधया
परिरम्भकौशलविकाशिभावया।
स तया सह स्मरसभाजनोत्सवं
निरवाहयच्छिखिशिखण्डशेखरः।।१९९।।

कविराजमिश्रस्य।।

THE PLAYFUL SPORTS (OF RĀDHĀ AND KṚṢṆA)

199. Supremely devoted in love (for the Lord), Rādhā expresses Her sentiments by Her prowess in the art of embracing Her beloved.

The Lord, Who is adorned with a wreath of peacock feathers, celebrates, along with Rādhā, a festival in honour of Cupid.

Śrī Kavirāja Miśra

अस्मिन् कुञ्जे विनापि प्रचलति पवनं वर्तते कोऽपि नूनं
पश्यामः किं न गत्वेत्यनुसरति गणे भीतभीतेऽर्भकाणाम्।
तस्मिन् राधासखो वः सुखयतु विलसन् क्रीडया कैटभारि-
र्व्यातन्वानो मृगारिप्रबलघुरघुरारावरौद्रोच्चनादान्।।२००।।

कस्यचित्।।

200. "Despite the absence of breeze, there is some noise in this forest-garden. There is certainly someone there. Why do we not go and see who it is?"

Thus saying, a group of small (cowherd) boys, who were extremely terrified, began to move towards the garden.

In the forest-garden, Lord Kaiṭabhāri*, was indulging Himself in playful recreation.

While so playing He would make loud, ferocious sounds, like the terrible roar of a lion, and which frightened the boys.

May the Lord, the friend of Rādhā, bless You with happiness.

Anonymous

* 'Kaiṭabhāri' is an epithet of Kṛṣṇa which means 'the enemy of the demon Kaiṭabha'.

अथ क्रीडानन्तरं तत्र जानतीनां सखीनां नर्मोक्तिः

इह निचुलनिकुञ्जे मध्यमध्यास्य रन्तु-
र्विजनमजनि शय्या कस्य बालप्रबालैः।
इति निगदति वृन्दे योषितां पान्तु युष्मान्
स्मितशबलितराधामाधवालोकितानि ।।२०१।।

रूपदेवस्य।।

THE JESTFUL UTTERANCES OF RĀDHĀ'S OBSERVANT FRIENDS AFTER THE PLAYFUL ACTIVITIES OF RĀHDĀ AND KṚṢṆA

201. "On this lonely path, in the very midst of this cane forest, Who has made this cot from shoots of reed?"

When the group of young *gopīs* had thus spoken,

Rādhā and Mādhava were smitten with laughter,

And they exchanged affectionate glances with each other.

May those loving glances of Rādhā and Mādhava protect you.

Śrī Rūpadeva

अथ मुग्धबालवाक्यम्

कृष्ण त्वद्वनमालया सहकृतं केनापि कुञ्जोदरे
गोपीकुन्तलबर्हदाम तदिदं प्राप्तं मया गृह्यताम्।
इत्थं दुग्धमुखेन गोपशिशुनाख्याते त्रपानम्रयो
राधामाधवयोर्जयन्ति बलितस्मेरालसा दृष्टयः।।२०२।।
श्रीलक्ष्मणसेनस्य।।

THE UTTERANCES OF A NAIVE COWHERD BOY

202. "O Kṛṣṇa! Please take this garland of flowers that was stolen from You. I found it, in the interior of a forest-garden, along with this wreath of peacock feathers belonging to some *gopī.*"

The little cowherd boy, whose mouth was smeared with milk, having thus spoken,

Rādhā and Mādhava, Whose eyes were languid with amusement, lowered their glances in embarrassment.

Glory be to the eyes of Rādhā and Mādhava!

Śrī Lakṣmaṇa Sena

अथ राधया सह दिनान्तरे केलिः तत्र सखीवाक्यम्

अधुना दधिमन्थनानुबन्धं
कुरुषे किं गुरुविभ्रमालसाङ्गि।

कलसस्तनि लालसीति कुञ्जे
मुरलीकोमलकाकली मुरारेः।।२०३।।

समाहर्तुः।।

THE COMMENTS OF A FRIEND DURING HER DAYTIME SPORTS WITH RĀDHĀ

203. "Why are You still engaged in churning yoghurt (that has already been churned)?

You are so very absorbed in amorous fancies that Your limbs have turned languid.

O Kalasastani*, O One endowed with a beautiful bosom!

You are hankering for the soft, sweet sound that Murāri, situated in the forest-garden, plays on His flute."

Śrī Rūpa Gosvāmī

* 'Kalasastani' means 'one endowed with breasts as large and rounded as a water pitcher'.

अथ तस्याः साकूतवाक्यम्

श्वश्रूरिङ्गितदैवतं नयनयोरीहालिहो यातरः
स्वामी निःश्वसितेऽप्यसूयति मनोजिघ्रः सपत्नीजनः।
तद्दूरादयमञ्जलिः किमधुना दृग्भङ्गिभावेन ते
वैदग्धीविविधप्रबन्धरसिक व्यर्थोऽयमत्र श्रमः।।२०४।।

कस्यचित्।।

RĀDHĀ'S EMOTIONALLY CHARGED UTTERANCES

204. "(O Kṛṣṇa!)

My mother-in-law interprets My gestures as if she were endowed with divine vision,

The wives of the brothers of My husband lap up every expression of My eyes,

My husband finds fault even with My breathing,

And My co-wives read My mind with the ease of detecting a smell.

Therefore, from a distance, do I offer You salutations with folded hands.

So why do You now give Me sidelong glances?

You contrive so many clever devices (to entice Me to come to You), O connoisseur of love!

But, over here, all Your efforts are in vain."

Anonymous

सङ्केतीकृतकोकिलादिनिनदं कंसद्विषः कुर्वतो
द्वारोन्मोचनलोलशङ्खवलयक्वाणं मुहुः शृण्वतः।
केयं केयमिति प्रगल्भजरतीवाक्येन दूनात्मनो
राधाप्राङ्गणकोणकोलिविटपिक्रोडे गता शर्वरी।।२०५।।

हरस्य।।

205. Kṛṣṇa, the enemy of Kaṁsa, beckoned Rādhā by the cuckoo's cry and other sounds.

When Rādhā rushed eagerly to open the door, the sound of Her conch bangles was heard by the old woman in Her house.

The old woman began asking – "Who is it? Who is it?"

His mind disturbed by the intimidating words of the old woman, Kṛṣṇa hid Himself in a recess of the Badari tree in the corner of Rādhā's courtyard.

And He spent the entire night there.

Śrī Hara

आहूताद्य महोत्सवे निशि गृहं शून्यं विमुच्यागता
क्षीवः प्रेष्यजनः कथं कुलवधूरेकाकिनी यास्यति।
वत्स त्वं तदिमां नयालयमिति श्रुत्वा यशोदागिरो
राधामाधवयोर्जयन्ति मधुरस्मेरालसा दृष्टयः।।२०६।।
श्रीलक्ष्मणसेनदेवस्य।।

206. (Mother Yaśodā said to Kṛṣṇa:)

"Tonight, upon my invitation, Rādhā has come here for this grand festival, leaving Her house empty.

Our servants are too engrossed in making merry.

How can a noble lady like Her go home all by Herself?

So my child, please escort Her to Her home."

Upon hearing these words of mother Yaśodā, Rādhā and Mādhava, smiling gently at each other, exchanged affectionate glances.

Glory be to those glances of Rādhā and Mādhava!

Śrī Lakṣmaṇa Sena

गच्छाम्यच्युत दर्शनेन भवतः किं तृप्तिरुत्पद्यते
किं त्वेवं विजनस्थयोर्हतजनः सम्भावयत्यन्यथा।

इत्यामन्त्रणभङ्गिसूचितवृथावस्थानखेदालसा-
माश्लिष्यन् पुलकोत्कराञ्चिततनुर्गोपीं हरिः पातु वः।।२०७।।

कस्यचित्।।

207. (Rādhā said to Kṛṣṇa:)

"I am leaving, O Acyuta!

For how can I be satiated merely by looking at You?

And will not Our staying here in this desolate place cause some wretched people to think ill of us?"

Rādhā having thus communed, with soliciting gestures, the futility of staying on,

And as Kṛṣṇa, overcome with disappointment, languidly embraced the cowherd girl Rādhā,

All His body's hair stood on end.

May Lord Hari protect You.

Anonymous

अथ सखीनर्म

सखि पुलकिनी सकम्पा बहिःस्थलीतस्त्वमालयं प्राप्ता।
विक्षोभितासि नूनं कृष्णभुजङ्गेन कल्याणि।।२०८।।

समाहर्तुः।।

RĀDHĀ'S FRIEND INDULGES IN HUMOUR

208. "My friend (Rādhā)!

Ever since You have come home from outdoors, You have been trembling and Your body's hair have become erect.

Certainly, O blessed One! Some black* snake must have frightened You!"

Śrī Rūpa Gosvāmī

* The word '*kṛṣṇa*', which also means 'black', is used here. This is probably intended as a double entendre with '*kṛṣṇa*' referring to Rādhā's beloved as well as the snake.

अथ पुनरन्येद्युरभिसारिका तत् सखीवाक्यम्

अक्लान्द्युतिभिर्वसन्तकुसुमैरुत्तंसयन् कुन्तला-
नन्तः खेलति खञ्जरीटनयने कुञ्जेषु कञ्जेक्षणः।
अस्मान्मन्दिरकर्मतस्तव करौ नाद्यापि विश्राम्यतः
किं ब्रूमो रसिकाग्रणीरसि घटी नेयं विलम्बक्षमा।।२०९।।

तस्यैव।।

THE NEXT DAY A *SAKHĪ* REMINDS RĀDHĀ ABOUT HER TRYST WITH KṚṢṆA

209. "(O Rādhā!) O One with eyes like the Khañjana*!

The lotus-eyed Ananta,

Whose hair are decked with a chaplet of freshly blooming spring flowers,

Is playing about in the forest-garden.

But as for You, O foremost among the connoisseurs of love,

Your hands are not yet free from household chores.

What else can I say, but that this moment (for enjoying the company of Your beloved) deserves no delay."

Śrī Rūpa Gosvāmī

* A Khañjana is a small bird called wag-tail.

परीक्षणकारिणीं सखीं प्रति राधावाक्यम्

लज्जैवोद्धटिता किमत्र कुलिशोद्बद्धा कपाटस्थिति-
र्मर्यादैव विलङ्घिता पथि पुनः केयं कलिन्दात्मजा।
आक्षिप्ता खलदृष्टिरेव सहसा व्यालावली कीदृशी
प्राणा एव समर्पिताः सखि चिरं तस्मै किमेपा तनुः।।२१०।।

कस्यचित्।।

RĀDHĀ'S REPLIES TO HER FRIEND WHO WAS TESTING HER (i.e. HER RESOLVE TO MEET HER BELOVED)

210. "My friend!

Having laid bare modesty itself, how can I be deterred by a door-latch, sealed may it be by a thunder-bolt?

Having transgressed propriety itself, how difficult can it be for Me to cross the river Yamunā which comes in My way?

Having so harshly disregarded the critical glances of wicked persons, how can I be afraid of the hosts of snakes on My path?

Having surrendered My very soul (to Kṛṣṇa), why the delay in consecrating this body to Him?"

Anonymous

द्वित्रैः केलिसरोरुहं त्रिचतुरैर्धम्मिल्लमल्लीस्रजं
कण्ठान्मौक्तिकमालिकां तदनु च त्यक्त्वा पदैः पञ्चषैः।
कृष्णप्रेमविघूर्णितान्तरतया दूराभिसारातुरा
तन्वङ्गी निरुपायमध्वनि परं श्रोणीभरं निन्दति।।२११।।

कस्यचित्।।

211. Smitten with love for Kṛṣṇa, Rādhā's heart was tremulous,

And, in Her impatience to meet Her beloved, She was intimidated by the distance She had to travel.

So, after walking two or three steps, She let go of the lotus flower She was playing with.

Upon taking three or four steps She dropped the wreath of jasmine flowers that was tied to Her hair.

And then, after five or six steps, She discarded Her necklace of pearls.

And when at last, She was at a loss for any more solutions to hasten Her journey,

The slender-limbed Rādhā began to curse the weight of Her hips.

Anonymous

अथ वासकसज्जा

तल्पं कल्पय दूति पल्लवकुलैरन्तर्लतामण्डपे
निर्बन्धं मम पुष्पमण्डनविधौ नाद्यापि किं मुञ्चसि।
पश्य क्रीडदमन्दमन्धतमसं वृन्दाटवीं तस्तरे
तद्गोपेन्द्रकुमारमत्र मिलितप्रायं मनः शङ्कते।।२१२।।

श्रीरघुनाथस्य।।

RĀDHĀ DRESSES HERSELF AND PREPARES HER ABODE TO RECIEVE HER BELOVED

212. (Rādhā addressed Her friend thus:)

"My friend! Inside this pavilion, erected from wild creepers, make Me a couch from blades of grass.

Oh, now why do you not give up your insistence on beautifying Me with flowers?

Look! Blinding darkness has cast itself over Vṛndāvana as if someone is playing a game with us.

I have this suspicion in My mind that, over here, we are likely to meet with our young cowherd chief (Kṛṣṇa)."

Śrī Raghunātha Dāsa

अथोत्कण्ठिता

सखि स विजितो वीणावाद्यैः कयाप्यपरस्त्रिया
पणितमभवत्ताभ्यां तत्र क्षपाललितं ध्रुवम्।
कथमितरथा शेफालीषु स्खलत्कुसुमास्वपि
प्रसरति नभोमध्येऽपीन्दौ प्रियेण विलम्ब्यते।।२१३।।

कस्यचित्।।

RĀDHĀ'S LONGING FOR HER SEPARATED LOVER

213. (Rādhā tells Her friend:)

"O *sakhī*! I am certain that My beloved (Kṛṣṇa) has been out-performed by another woman in playing the lute. And that they

had placed a bet that, if He were to be outdone, He would oblige her tonight with amorous sports.

For why else is it that despite the Śephālī tree having shed its flowers, and the moon having appeared in the centre of the sky, He delays so much in coming to Me?"

Anonymous

अरतिरियमुपैति मां न निद्रा
गणयति तस्य गुणान्मनो न दोषान्।
विरमति रजनी न सङ्गमाशा
व्रजति तनुस्तनुतां न चानुरागः।।२१४।।

कङ्कस्य।।

214. "Distress comes to Me, but sleep does not.

My mind enumerates His virtues, but not His failings.

This night is coming to an end, but not My hopes for meeting My beloved.

My body is wasting away, and yet My love is not waning."

Śrī Kaṅka

अथ विप्रलब्धा

उत्तिष्ठ दूति यामो यामो यातस्तथापि नायातः।
याऽतः परमपि जीवेज्जीवितनाथो भवेत्तस्याः।।२१५।।

तस्यैव।।

RĀDHĀ'S DISAPPOINTMENT AT KṚṢṆA'S FAILING TO KEEP HIS APPOINTMENT WITH HER

215. "Arise My friend!

Three hours have gone by, and My beloved has not yet come.

(I have no desire to live any more.)

Whichever one of us lives on, Our beloved Lord shall be husband to her."

Śrī Kaṅka

अथ खण्डिता

लाक्षालक्ष्म ललाटपट्टमभितः केयूरमुद्रा गले
वक्त्रे कज्जलकालिमा नयनयोस्ताम्बूलरागो घनः।
दृष्टा कोपविधायि मण्डनमिदं प्रातश्चिरं प्रेयसो
लीलातामरसोदरे मृगदृशः श्वासाः समाप्तिं गताः।।२१६।।

औत्कलस्य।।

RĀDHĀ'S ANGER AT KṚṢṆA FOR HIS INFIDELITY

216. His forehead was smeared, from side to side, with red unguent*,

His neck bore the imprints of a bracelet,

His face was blackened with collyrium,

And His eyes were stained with the rich colour of *tāmbūla***.

In the morning (such being the state of Kṛṣṇa),

The deer-eyed Rādhā, upon gazing for a long time, at Her lover Who was embellished with such telling signs*** as to make Her angry,

Ceased to breathe, as if Her breath terminated into the lotus She was playing with.

Śrī Autkala

* The red unguent called *lākṣā* is used by women for painting their lips.

** *Tāmbūla* is made from betel-leaf, betel-nuts and other ingredients, and it gives a rich red colour to the lips and mouth when chewed.

*** i.e. signs indicating His having been intimate with other maidens.

तस्या वाक्यम्

कृतं मिथ्याजल्पैर्विरम विदितं कामुक चिरात्
प्रियां तामेवोच्चैरभिसर यदीयैर्नखपदैः।
विलासैश्च प्राप्तं तव हृदि पदं रागबहुलै-
र्मया किं ते कृत्यं ध्रुवमकुटिलाचारपरया।।२१७।।

रुद्रस्य।।

RĀDHĀ ADDRESSES KṚṢṆA WHEN SHE WAS DISPLEASED AT HIS INFIDELITY

217. "Stop speaking false words to Me, O promiscuous One!

I have known for a long time about Your beloved companion.

She has secured her place in Your heart by giving You deep nail marks and by her sensuously charged romantic dalliances.

(Go back to Her.)

I am not fickle at heart nor am I devious in conduct.

So what is Your business with Me?"

Śrī Rudra

सार्धं मनोरथशतैस्तव धूर्त कान्ता
सैव स्थिता मनसि कृत्रिमभावरम्या।
अस्माकमस्ति न हि कश्चिदिहावकाश-
स्तस्मात् कृतं चरणपातविडम्बनाभिः।।२१८।।

तस्यैव।।

218. "O deceitful One!

Nurturing a hundred amorous aspirations (with other damsels),

You have installed the charming maiden of hypocrisy in Your heart.

So what place do You have for Me in there?

Therefore fall not at My feet and dispense with Your farcical gestures."

Śrī Rudra

अनलङ्कृतोऽपि माधव हरसि मनो मे सदा प्रसभम्।
किं पुनरलङ्कृतस्त्वं सम्प्रति नखरक्षतैस्तस्याः।।२१९।।

विश्वनाथस्य।।

219. "O Mādhava!

Even when You are without ornaments, You always, so forcefully, steal away My heart.

Then, to what purpose are You now decorated with these nail marks given to You by Your paramour?"

Śrī Viśvanātha

खण्डनाप्तनिर्वेदायास्तस्या वायम्

व्यतीताः प्रारम्भाः प्रणयबहुमानो विगलितो
दुराशा याता मे परिणतिरियं प्राणितुमपि।
यथेष्टं चेष्टन्तां विरहिवधविख्यातयशसो
विभावा मय्येते पिकमधुसुधांशुप्रभृतयः।।२२०।।

पुरुषोत्तमदेवस्य।।

RĀDHĀ'S OUTPOURINGS DURING THE MOOD OF DEJECTION THAT CAME UPON HER AFTER THE EPISODE OF KṚṢṆA'S INFIDELITY (AND AFTER HIS CONSEQUENT DEPARTURE)

220. "Our romantic adventure has come to an end,

My love for My beloved has dissolved away My pride,

My adverse feelings have gone away,

And though alive, I feel that I have come to the end of My life.

O moon! O spring season! O cuckoo! And all others like you who have earned fame as tormentors of separated lovers!

Having ignited My feelings, you may now do as you please.

Śrī Puruṣottama Deva

मा मुञ्च पञ्चशर पञ्चशरीं शरीरे
मा सिञ्च सान्द्रमकरन्दरसेन वायो।
अङ्गानि तत्प्रणयभङ्गविगर्हितानि
नालम्बितुं कथमपि क्षमतेऽद्य जीवः।।२२१।।

तस्यैव।।

221. O Cupid! Release not your arrows into My body.

O wind! Pour not unto Me your rich nectar (drawn by you from the flowers you visit).

All parts of My body stand condemned for My failure in love.

And today My soul is unable to bear their burden for even a moment.

Śrī Puruṣottama Deva

पुनः सायमायाति माधवे सखीशिक्षा

कञ्चन वञ्चनचतुरे प्रपञ्चय त्वं मुरान्तके मानम्।
बहुवल्लभे हि पुरुषे दाक्षिण्यं दुःखमुद्वहति।।२२२।।

समाहर्तुः।।

RĀDHĀ'S FRIEND INSTRUCTS HER WHEN KṚṢṆA RETURNS IN THE EVENING

222. "Assume a mood of arrogance towards that artful flatterer Murāri,

For courtesy to a man with many lovers is cause for pain."

Śrī Rūpa Gosvāmī

अथ मानिनी

भवतु विदितं छद्मालापैरलं प्रिय गम्यतां
तनुरपि न ते दोषोऽस्माकं विधिस्तु पराङ्मुखः।
तव यदि तथाभूतं प्रेम प्रपन्नमिमां दशां
प्रकृतिचपले का नः पीडा गते हतजीविते।।२२३।।

अमरोः।।

RĀDHĀ IN HER MOOD OF JEALOUS PRIDE

223. (Rādhā addresses Kṛṣṇa:)

"Enough My dear!

Whatever I have come to know (about Your other lover) from Your deceptive talk,

Be it so!

And may You be gone from here (back to Your paramour).

You are not in the least to blame in this matter,

For it is Providence that has forsaken Me.

If the consequence of seeking Your love is this (wretched) state of Mine,

Then what regret would I have if My life, fickle as it is, were to end.

(All I care is for You to be pleased.)"

Śrī Amaru

कस्त्वं तासु यदृच्छया कितव यास्तिष्ठन्ति गोपाङ्गनाः
प्रेमाणं न विदन्ति यास्तव हरे किं तासु ते कैतवम्।
एषा हन्त हताशया यदभवं त्वय्येकताना परं
तेनास्याः प्रणयोऽधुना खलु मम प्राणैः समं यास्यति।।२२४।।

पुरुषोत्तमदेवस्य।।

224. "O Hari! O deceitful One!

Why do You apply Your deceptive charms on those cowherd girls?

They are so whimsical and they know not the depth of Your love.

Alas! My feelings of dejection are driving Me to focus single-mindedly on You.

This state of Mine will, at this very moment, cause My life to depart along with My affections for You."

Śrī Puruṣottama Deva

निष्क्रामति कृष्णे सखीवाक्यम्

साचिकन्धरममुं किमीक्षसे
यातु यातु सखि पूतनार्दनः।
वामरीतिचतुरां हि पामरीं
सेवतां परमदेवतामिव।।२२५।।

समाहर्तुः।।

RĀDHĀ'S FRIEND ADDRESSES HER UPON KṚṢṆA'S DEPARTURE

225. "O *sakhī*! Why do You turn Your neck so much to look at Him, the slayer of the demoness Pūtanā?

Let Him go! Let Him go!

Let Him serve, as He would serve a Tutelary Deity*,

His wretched paramour who is skilled in the vile art of seduction."

Śrī Rūpa Gosvāmī

* A Tutelary Deity or *parama-devatā* is one of several forms of the divine entity whom a devotee chooses to worship exclusively and whole-heartedly.

कृष्णदूतीवाक्यम्

प्रेमावगाहनकृते मानं मा कुरु चिराय करभोरु।
नाकर्णि किं नु मुग्धे जातं पीयूषमन्थने गरलम्।।२२६।।

THE STATEMENTS OF THE MESSENGER KṚṢṆA SENT TO RĀDHĀ

226. "If You wish to immerse Yourself in love,

Then be not haughty for long O Karabhorū*.

For have You not heard, O charming One,

That when the gods had churned the ocean for the sake of nectar,

Poison was obtained as well?"

Śrī Rāṅga

* 'Karabhorū' means 'a woman whose thighs are like the trunk of an elephant'.

विधुमुखि विमुखीभावं भाविनि मद्भाषणे मा गाः।
मूढे निगमनिगूढः कतिपयकल्याणतो मिलति।।२२७।।

राङ्गस्यैतौ।।

227. "O Vidhumukhī*! O noble One!

Be not indifferent to what I have to say.

O foolish One!

The Lord Whose glories are obscured in the esoteric *Vedas*,

Is attained after so many religious undertakings.

(That Lord is so very accessible to You.)"

Śrī Rāṅga

* 'Vidhumukhī' means 'one whose face is like the moon'.

दूतीं प्रति राधावाक्यम्

अलमलमघृणस्य तस्य नाम्ना
पुनरपि सैव कथा गतः स कालः।
कथय कथय वा तथापि दूति
प्रतिवचनं द्विषतोऽपि माननीयम्।।२२८।।

अङ्गदस्य।।

RĀDHĀ SPEAKS TO KṚṢṆA'S MESSENGER

228. "Enough! Enough of taking the name of that heartless One!

And why tell the same story again?

The old times (when Kṛṣṇa and I were lovers) are now over.

But even then, O messenger, say what you have to say.

For the message of even an enemy is worthy of consideration."

Śrī Aṅgada

अथ कलहान्तरिता तां प्रति दक्षिणसखीवाक्यम्

अनालोच्य प्रेम्णः परिणतिमनादृत्य सुहृद-
स्त्वयाकाण्डे मानः किमिति सरले प्रेयसि कृतः।
समाकृष्टा ह्येते विरहदहनोद्भासुरशिखाः
स्वहस्तेनाङ्गारास्तदलमधुनारण्यरुदितैः।।२२९।।

अमरोः।।

COMMENTS OF RĀDHĀ'S SHREWD FRIEND DURING RĀDHĀ'S ESTRANGEMENT WITH KṚṢṆA

229. "O simple-minded One!

Without heeding the consequences of love and disregarding the counsel of Your friends,

Why have You, so abruptly, assumed this attitude of indignation towards Your beloved?

You have by Your own hand, drawn to Yourself, these burning embers of Your pride, and which are aglow with the flame of the agony of separation from Your lover.

So what is the sense of Your weeping in solitude, when there is no one to heed to Your woes?"

Śrī Amaru

अथ कर्कशसखीवाक्यम्

मानबन्धमभित: श्लथयन्ती
गौरवं न खलु हारय गौरि।
आर्जवं न भजते दनुजारि-
र्वञ्चके सरलता न हि साध्वी।।२३०।।

समाहर्तु:।।

THE COUNSEL OF RĀDHĀ'S FRIEND WHO WAS HARSHLY DISPOSED TOWARDS KṚṢṆA

230. "While You slacken Your indignation (towards Kṛṣṇa) in every way,

Do not, O Gauri, let go of Your pride.

The crafty Danujāri* is not honest in His conduct,

And so to be forthcoming with Him is not advisable."

Śrī Rūpa Gosvāmī

* 'Danujāri' means 'the enemy of demons'.

तां प्रति राधावाक्यम्

भ्रूभङ्गो गुणितश्चिरं नयनयोरभ्यस्तमामीलनं
रोद्धुं शिक्षितमादरेण हसितं मौनेऽभियोगः कृतः।
धैर्यं कर्तुमपि स्थिरीकृतमिदं चेतः कथञ्चिन्मया
बद्धो मानपरिग्रहे परिकरः सिद्धिस्तु दैवे स्थिता।।२३१।।

अमरोः।।

RĀDHĀ'S REPLY TO HER FRIEND

231. "Since long have I acquired the art of gracefully bending My eyebrows,

Have I practiced the gentle blinking of My eyes,

Have I learnt how to respectfully restrain My laughter,

And have I applied Myself to the practice of silence.

For the sake of acquiring patience I have somehow stilled My mind.

And while I have taken a strong resolve to retain My mood of indignation (towards Kṛṣṇa),

My success (in maintaining My resolve) is dependent upon fate.

Śrī Amaru

जानामि मौनमलसाङ्गि वचोविभङ्गी-
र्भङ्गीशतं नयनयोरपि चातुरीं च।
आभीरनन्दनमुखाम्बुजसङ्गशंसी
वंशीरवो यदि न मामवशीकरोति।।२३२।।

कस्यचित्।।

232. "I know the art of silence, O friend Alasāṅgī,

I know the modulations of voice,

And I am expert in hundreds of modes of expressions of the eyes.

But all these I know only if,

The sound of the flute of the cowherd boy (Kṛṣṇa),

Which announces its contact with His lotus like mouth,

Does not overwhelm Me."

Anonymous

सत्यं श्रृणोमि सखि नित्यनवप्रियोऽसौ
गोपस्तथापि हृदयं मदनो दुनोति।
युक्त्या कथञ्चन समं गमितेऽपि तस्मिन्
मां तस्य कालमुरली कवलीकरोति।।२३३।।

श्रीमत्प्रभूणाम्।।

233. "What I have heard is indeed true, O *sakhī*,

That the cowherd boy (Kṛṣṇa) is eternally youthful and charming.

And so My love for Him scorches My heart.

Even if by means of reasoning I am somehow able to attain peace,

His flute, which embodies Time* itself, consumes Me."

Śrī Sanātana Gosvāmī

* Just as Time eventually devours everything, the Lord's flute eventually overwhelms all those Who love Him.

न जाने सम्मुखायाते प्रियाणि वदति प्रिये।
प्रयान्ति मम गात्राणि श्रोत्रतां किमु नेत्रताम्।।२३४।।

कस्यचित्।।

234. "Upon coming face to face with My beloved and upon His speaking sweet words,

I know not whether all parts of My body become eyes or become ears*."

Anonymous

* Rādhā does not know whether to only see His beautiful form or to only hear His sweet words.

मुरारिं पश्यन्त्याः सखि सकलमङ्गं न नयनं
कृतं यच्छृण्वन्त्या हरिगुणगणं श्रोत्रनिचितम्।
समं तेनालापं सपदि रचयन्त्या मुखमयं
विधातुर्नैवायं घटनपरिपाटीमधुरिमा।।२३५।।

शरणस्य।।

235. "O *sakhī*!

When I look upon Murāri, why do not all My limbs become like eyes?

When I hear the glories of Hari, why do not ears cover all of Me?

And when I speak with Him, then at that moment, why am I not endowed entirely with mouths?

This design of creation of the Lord (where all this is not possible) has no sweetness in it at all.

Śrī Śaraṇa

अथ सख्याः साभ्यसूयवाक्यम्

त्वमसि विशुद्धा सरले मुरलीवक्त्रस्त्रिधा वक्रः।
भङ्गुरया खलु सुलभं तदुरः सखि वैजयन्त्येव।।२३६।।

समाहर्तुः।।

RĀDHĀ'S FRIEND'S CRITICAL COMMENTS ON KṚṢṆA

236. "(O Rādhā!) O simple-minded One! You are too honest and straightforward.

But He Who sports a flute to His mouth, has a form that is bent* at three places.

O *sakhī*! It is certain that only a woman who is crooked like a necklace of pearls can have access to His heart."

Śrī Rūpa Gosvāmī

* See note on verse 47.

अथ क्षुभितराधिकोक्तिः

निःश्वासा वदनं दहन्ति हृदयं निर्मूलमुन्मथ्यते
निद्रा नैति न दृश्यते प्रियमुखं रात्रिन्दिवं रुद्यते।
अङ्गं शोषमुपैति पादपतितः प्रेयांस्तथोपेक्षितः
सख्यः कं गुणमाकलय्य दयिते मानं वयं कारिताः।।२३७।।

अमरोः।।

RĀDHĀ SPEAKS IN HER STATE OF DISTRESS

237. "My outgoing breath scorches My face,

My heart is being dislodged like a rootless tree,

Sleep does not come to Me,

I do not get to see the face of My beloved anymore,

I weep night and day,

And all My limbs are withering away.

I had disregarded My lover Who had fallen at My feet.

O *sakhīs*! What virtue did You see in making Me behave arrogantly with My beloved?"

Śrī Amaru

मानजविरहेण ध्यायन्तीं तां प्रति कस्याश्चिद्वाक्यम्

आहारे विरतिः समस्तविषयग्रामे निवृत्ति परा
नासाग्रे नयनं यदेतदपरं यच्चैकतानं मनः।
मौनं चेदमिदं च शून्यमखिलं यद्विश्वमाभाति ते
तद् ब्रूयाः सखि योगिनी किमसि भोः किं वा वियोगिन्यसि।।२३८।।

कस्यचित्।।

A FRIEND SPEAKS TO RĀDHĀ WHEN SHE IS LOST IN THOUGHT OF HER SEPARATED LOVER

238. "(O Rādhā!)

You have lost interest in eating,

You have attained supreme detachment from all worldly objects,

Your eyes have become focused on the tip of Your nose,

And Your mind has attained concentration.

You have undertaken a pledge of silence,

And the whole world appears to You like a void.

So tell us, O friend,

Are You a *yoginī* or are You a *viyoginī**?"

Anonymous

* '*Yoginī*' means 'female ascetic' while '*viyoginī*' means 'one pining for her separated lover'.

तां प्रति राधावाक्यम्

सङ्गमविरहविकल्पे वरमिह विरहो न सङ्गमस्तस्य।
एकः स एव सङ्गे त्रिभुवनमपि तन्मयं विरहे।।२३९।।

कस्यचित्।।

RĀDHĀ'S REPLY TO HER FRIEND

239. "Of the two alternatives,

Of the association of My beloved or of separation from Him,

Separation is superior to association.

For when He is present, He is only one,

But in His absence, all the three worlds appear like Him."

Anonymous

अथ कृष्णविरहः

सञ्जाते विरहे कयापि हृदये सन्दानिते चिन्तया
कालिन्दतटवेतसीवनघनच्छायानिषण्णात्मनः।
पायासुः कलकण्ठकूजितकला गोपस्य कंसद्विषो
जिह्वावर्जिततालुमूर्च्छितमरुद्विस्फारिता गीतयः।।२४०।।

कस्यचित्।।

KṚṢṆA PINES FOR HIS BELOVED (RĀDHĀ)

240. Pained by separation from His lover and His mind afflicted by some worry,

The cowherd boy, the enemy of Kaṁsa, was overcome with dejection,

When He seated Himself in the dense shade of the cane-forest on the banks of the Yamunā river.

The air flowing over His tongue, being intensified by contact with His palate, sounded melodious notes (on His flute) in the likeness of the sound of the cuckoo bird.

May those melodious notes sounded by the Lord protect all of you.

Anonymous

अथ राधाप्रसादनम्

शिरश्छायां कृष्णः स्वयमकृत राधाचरणयो-
र्भुजावल्लीच्छायामियमपि तदीयप्रतिकृतौ।
इति क्रीडाकोपे निभृतमुभयोरप्यनुनय-
प्रसादौ जीयास्तामपि गुरुसमक्षं स्थितवतोः।।२४१।।

हरस्य।।

RĀDHĀ IS PLEASED BY KṚṢṆA'S ENTREATIES

241. As Kṛṣṇa shaded Rādhā's feet by the shadow of His own head,

Rādhā in turn shaded Him by Her slender arms.

In the presence of their elders but concealed from public view,

Rādhā and Kṛṣṇa indulged in expressions of feigned anger.

And they became delightful upon making entreaties to each other.

Glory be to the entreaties and to the delight of Rādhā and Kṛṣṇa!

Śrī Hara

कृष्णं प्रति राधासखीवाक्यम्

सा सर्वथैव रक्ता रागं गुञ्जेव न तु मुखे वहति।
वचनपटोस्तव रागः केवलमास्ये शुकस्येव।।२४२।।

गोवर्धनाचार्यस्य।।

RĀDHĀ'S FRIEND SPEAKS TO KṚṢṆA

242. "O eloquent One (Kṛṣṇa)!

Rādhā is in every way infused with love for You.

But in the likeness of the *guñja* berry*,

She expresses not Her love on Her face.

But Your love for Rādhā,

Is worn by You only on Your countenance,

In the likeness of a parrot**."

Śrī Govardhana Ācārya

* The berry of the *guñja* plant is red all over except at its mouth (stem).
** The parrot is red only at its beak.
(The word *raga* which is used in the verse, means both 'love' and the colour 'red'.)

सुभग भवता हृद्ये तस्या ज्वलत्स्मरपावकेऽ-
प्यभिनिविशता प्रेमाधिक्यं चिरात् प्रकटीकृतम्।
तव तु हृदये शीतेऽप्येवं सदैव सुखाप्तये
मम सहचरी सा निःस्नेहा मनागपि न स्थिता।।२४३।।

रुद्रस्य।।

243. "O blessed One (Kṛṣṇa)!

You have entered Her (Rādhā's) heart which burns with the fire of love,

And You have caused intense love to be manifest in Her heart for a long time now.

But My friend (Rādhā), Who is always indifferent to the attainment of happiness.

Finds not the least place in Your cold heart."

Śrī Rudra

अथ दिनान्तरवार्ता

आगत्य प्रणिपातसान्त्वितसखीदत्तान्तरे सागसि
स्वैरं कुर्वति तल्पपार्श्वनिभृते धूर्तेऽङ्घ्रिसंवाहनम्।
ज्ञात्वा स्पर्शवशात्तया किल सखीभ्रान्त्येव वक्षः शनैः
खिन्नासीत्यभिधाय मीलितदृशा सानन्दमारोपितः।।२४४।।

कस्यचित्।।

THE EVENTS OF THE NEXT DAY

244. Upon arriving (at Rādhā's house), Kṛṣṇa greeted the *sakhī* who was massaging Rādhā's feet. Being pleased with Kṛṣṇa's salutation, the *sakhī* gave way to Him.

Then, in a manner of willful transgression of propriety, the mischievous Kṛṣṇa approached Rādhā's bed, and pretending to be Her *sakhī*, He began caressing Her feet.

Even upon knowing Kṛṣṇa form His touch, Rādhā pretended that it was Her *sakhī* and said:
"Press slowly. You are very disturbed (by Kṛṣṇa's absence)."

Thus speaking, She gazed into Kṛṣṇa's eyes, and (embracing Him) She delightfully placed Him on Her chest.

Anonymous

वस्तुतस्तु गुरुभीतया तया
व्यञ्जिते कपटमानकुट्मले।
पेशलप्रियसखीदृशा हरि-
र्बोधितस्तटलतागृहं ययौ।।२४५।।

245. Out of fear of Her elders,

Rādhā feigned, in the likeness of a blossoming flower bud, an expression of arrogance.

Lord Hari, upon understanding the situation from the gestures of the eyes of Rādhā's shrewd friend,

Retreated to an arbour on the banks of the Yamunā river.

Anonymous

माधवो मधुरमाधवीलता-
मण्डपे पटुरटन्मधुव्रते।
सञ्जगौ श्रवणचारु गोपिका-
मानमीनबडिशेन वेणुना।।२४६।।

कयोश्चिदिमौ।।

246. Inside a pavilion made of sweet spring creepers,

In which could be heard the shrill humming of honey-bees,

Lord Mādhava played on His flute,

A tune so pleasing to the ears,

That He subdued the pride of the *gopīs*,

In the manner in which a fishing-hook ensnares a fish.

Anonymous

पुष्पच्छलेन कृष्णमन्वेषयन्तीं राधां प्रति कस्याश्चिदुक्तिः

पन्थाः क्षेममयोऽस्तु ते परिहर प्रत्यूहसम्भावना-
मेतन्मात्रमधारि सुन्दरि मया नेत्रप्रणालीपथे।
नीरे नीलसरोजमुज्ज्वलगुणं तीरे तमालाङ्कुरः
कुञ्जे कोऽपि कलिन्दशैलदुहितुः पुंस्कोकिलः खेलति।।२४७।।
सर्वविद्याविनोदानाम्।।

A FRIEND SPEAKS TO RĀDHĀ WHEN, WITH THE PRETEXT OF PLUCKING FLOWERS, SHE WAS SEARCHING FOR KṚṢṆA

247. "O beautiful One (Rādhā)!

May Your passage be safe and comfortable!

Put aside Your apprehensions of impediments in Your path,

For all that I behold in my field of vision,

Is a male cuckoo bird,

Resplendent as a blue-lotus in the waters of the Yamunā river,

And endowed with the dark hue of a tender Tamāla tree on the river-bank,

Playing about in a forest-garden."

Śrī Sarvavidyāvinoda

तत्र यमुनातीरे गतया राधया सह सङ्कथा

का त्वं माधवदूतिका वदसि किं मानं जहीहि प्रिये
धूर्तः सोऽन्यमना मनागपि सखि त्वय्यादरं नोज्झति।
इत्यन्योन्यकथारसैः प्रमुदितां राधां सखीवेशवान्
नीत्वा कुञ्जगृहं प्रकाशिततनुः स्मेरो हरिः पातु वः।।२४८।।
वासवस्य।।

LORD HARI'S CONVERSATION WITH RĀDHĀ WHEN SHE WENT TO THE BANK OF THE YAMUNĀ RIVER

248. (Rādhā speaks to Kṛṣṇa Who is in the disguise of a *sakhī* (female friend).)

Rādhā: Who are You?

Kṛṣṇa: I am a messenger of Mādhava.

Rādhā: What do you have to say?

Kṛṣṇa: Give up Your mood of indignation towards Your beloved.

Rādhā: He is a rogue and has given His heart to other lovers.

Kṛṣṇa: Dear friend! He has not in the slightest measure given up the regard He has for You.

Rādhā was immensely delighted upon savouring this conversation. She was taken by Lord Hari, Who was in the guise of a *sakhī*, to an abode in a forest garden.

There, smiling gently, He revealed His true form.

May Lord Hari protect you.

Śrī Vāsava

वसन्तः सन्नद्धो विपिनमजनं त्वं च तरुणी
स्फुरत्कामावेशे वयसि वयमप्याहितपदाः।
व्रज त्वं वा राधे क्षणमथ विलम्बस्व यदि वा
स्फुटं जातस्तावच्चतुरवचनानामवसरः।।२४९।।

कस्यचित्।।

249. (Kṛṣṇa addresses Rādhā thus:)

"The spring season is here,

There is nobody in the forest,

And while You are so youthful,

We have both stepped into the stage of life when the power of love has manifest itself.

Whether You leave now, O Rādhā,

Or whether You stay on for a few moments,

It is certain that loquacious ones shall have an occasion for gossip."

Anonymous

तत्र राधावाक्यम्

स्वामी मुग्धतरो वनं धनमिदं बालाहमेकाकिनी
क्षौणीमावृणुते तमालमलिनच्छायातमःसन्ततिः।
तन्मे सुन्दर कृष्ण मुञ्च सहसा वर्त्मेति राधागिरः
श्रुत्वा तां परिरभ्य मन्मथकलासक्तो हरिः पातु वः।।२५०।।

कस्यचित्।।

RĀDHĀ'S WORDS (WHEN KṚṢṆA TRIED TO PREVENT HER FROM LEAVING)

250. "My Lord is so very naive,

The forest is thick and dense,

And I am very young and am alone here.

In the likeness of the black bark of the Tamāla tree,

The darkness of the night has spread and overcast the earth.

Therefore, O Kṛṣṇa, O handsome One,

Leave My path immediately."

Upon hearing these words of Rādhā,

Lord Hari embraced Her,

And engrossed Himself in performing the arts of Cupid.

May Lord Hari protect You.

Anonymous

अथ स्वाधीनभर्तृका

मकरीविरचनभङ्ग्या राधाकुचकलसमर्दनव्यसनी।
ऋजुमपि रेखां लुम्पन् वल्लववेशो हरिर्जयति।।२५१।।
कस्यचित्।।

RĀDHĀ IN FULL CONTROL OF HER LOVER (KṚṢṆA)

251. Glory be to Lord Hari,

Who in the form of a cowherd boy,

Is devoted to caressing Rādhā's bosom,

In the likeness of the churning of the ocean,

And Who in doing so, causes the disappearance of the straight line between Rādhā's breasts.

Anonymous

क्रीडानन्तरं कृष्णस्य स्वप्नायितम्

एते लक्ष्मण जानकीविरहिणं मां खेदयन्त्यम्बुदा
मर्माणीव च घट्टयन्त्यलममी क्रूराः कदम्बानिलां:।
इत्थं व्याहृतपूर्वजन्मविरहो यो राधया वीक्षितः
सेर्ष्यं शङ्कितया स वः सुखयतु स्वप्नायमानो हरिः।।२५२।।

शुभाङ्कस्य।।

KṚṢṆA'S DREAMS AFTER HIS PLAYFUL ACTIVITIES

252. (Kṛṣṇa speaks out in His dream:)

"O Lakṣmaṇa*,

This rain cloud torments Me while I pine for My beloved Jānakī (Sītā),

And this cruel breeze, charged with the fragrance of Kadamba flowers, afflicts Me as severely as a needle piercing My heart."

May the dreaming Lord Hari,

Who spoke thus of the agony of separation from His beloved of His previous incarnation,

And Who Rādhā beheld with envy and suspicion,

Bless you with happiness.

Śrī Śubhāṅka

* In the Lord's previous incarnation as Rāma, Lakṣmaṇa was His brother and Sīta His wife.

अथ वंशीचौर्यम्

नीचैर्न्यासादथ चरणयोर्नूपुरे मूकयन्ती
धृत्वा धृत्वा कनकवलयान्युत्क्षिपन्ती भुजान्ते।
मुद्रामक्ष्णोश्चकितचकितं शश्वदालोकयन्ती
स्मित्वा स्मित्वा हरति मुरलीमङ्कतो माधवस्य।।२५३।।
दैत्यारिपण्डितस्य।।

KṚṢṆA'S FLUTE IS STOLEN (BY RĀDHĀ)

253. (Intending to steal Kṛṣṇa's flute,)

Silencing Her anklets by placing Her feet on the ground very gently,

Raising Her arms and clasping Her gold bangles (so that they make no sound),

Watching constantly, with cautious attention, the movements of the (sleeping) Lord's eyes,

And smiling to Herself,

Rādhā takes away Mādhava's flute from His lap.

Śrī Daityāri Paṇḍita

तां प्रति राधावाक्यम्

अच्छिद्रमस्तु हृदयं परिपूर्णमस्तु
मौखर्यमस्तमितमस्तु गुरुत्वमस्तु।
कृष्णप्रिये सखि दिशमि सदाशिषस्ते
यद्वासरे मुरलि मे करुणां करोषि।।२५४।।
श्रीगोविन्दमिश्राणाम्।।

RĀDHĀ ADDRESSES KṚṢṆA'S FLUTE

254. "O flute! O *sakhi**! O beloved of Kṛṣṇa!

The day you bestow mercy upon Me,

That day shall I bless you thus --

That may you be without fault,

That may your heart become replete with love,

That may you acquire the power of speech,

That may your expression acquire moderation,

And that may you attain greatness."

Śrī Govinda Miśra

* The flute is a *sakhī* or female friend of the Lord.

शून्यत्वं हृदये सलाघवमिदं शुष्कत्वमङ्गेषु मे
मौखर्यं व्रजनाथनामकथने दत्तं भवत्या निजम्।
तत् किं नो मुरलि प्रयच्छसि पुनर्गोविन्दवक्त्रासवं
यं पीत्वा भुवनं वशे विदधती निर्लज्जमुद्गायसि।।२५५।।

तेषामेव।।

255. "You have made My heart as barren as you are,

You have rendered My limbs light and dry like your self,

While you have gifted Me your eloquence, so that I may chant the names of the Lord of Vraja.

Then why O flute,

Do you not grant Me the nectar flowing from Govinda's mouth,

Upon savouring which,

You enchant the whole world while you sing with abandon?"

Śrī Govinda Miśra

अथ सायं हरेर्व्रजागमनम्

मन्द्रक्वाणितवेणुरह्नि शिथिले व्यावर्तयन् गोकुलं
बर्हापीडकमुत्तमाङ्गरचितं गोधूलिधूम्रं दधत्।
म्लायन्त्या वनमालया परिगतः श्रान्तोऽपि रम्याकृति-
र्गोपस्त्रीनयनोत्सवो वितरतु श्रेयांसि वः केशवः।।२५६।।

कस्यचित्।।

LORD HARI RETURNS TO VRAJA IN THE EVENING (AFTER GRAZING HIS COWS)

256. While returning to Gokula at the end of the day,

Lord Keśava plays a grave note on His flute.

His head is adorned with a wreath of peacock feathers,

His body blackened by the dust raised by His herd of cows,

And He wears a garland of flowers that had withered away.

But even in His state of fatigue,

His enchanting form presents a delightful sight to the cowherd girls (who are awaiting His return).

May Lord Keśava bestow prosperity and happiness upon you.

Anonymous

तत्र कस्याश्चिदुक्तिः

दृष्ट्या केशव गोपरागहृतया किञ्चिन्न दृष्टं मया
तेनाद्य स्खलितास्मि नाथ पतितां किं नाम नालम्बसे।
एकस्त्वं विषमेषु खिन्नमनसां सर्वाबलानां गति-
र्गोप्यैवं गदितः सलेशमवताद् गोष्ठे हरिर्वश्चिरम्।।२५७।।

कस्यचित्।।

THE UTTERANCES OF A *GOPĪ* UPON KṚṢṆA'S RETURN

257. "O Keśava,

This day, my sight being obscured by the dust raised by Your cows, I am unable to see anything.

I have thus stumbled and fallen down.

So why do You, O master, not lend Me Your support?

For You are the only salvation for all those distressed cowherd girls who happen to fall into adversity."

May Lord Hari,

Who, in His cow-shed, was addressed so earnestly by a *gopi*,

Protect you for all time to come.

Anonymous

नाभिदेशविनिवेशितवेणु-
र्धेनुपुच्छनिहितैककराब्जः।
अन्यपाणिपरिमण्डितदण्डः
पुण्डरीकनयनो व्रजमाप।।२५८।।

कस्यचित्।।

258. Placing His flute in (the belt around) His waist,

Grasping a cow's tail with one of His lotus-like hands,

And His other hand adorning His wooden staff,

The lotus-eyed Lord reached the town of Vraja.

Anonymous

तत्रैव राधायाः सौभाग्यम्

भ्रूवल्लीबलनैः कयापि नयनोन्मेषैः कयापि स्मित-
ज्योत्स्नाविच्छुरितैः कयापि निभृतं सम्भावितस्याध्वनि।
गर्वोद्भेदकृतावहेलललितश्रीभाजि राधानने
सातङ्कानुनयं जयन्ति पतिताः कंसद्विषो दृष्टयः।।२५९।।

उमापतिधरस्य।।

RĀDHĀ'S GOOD FORTUNE (OF MEETING KṚṢṆA UPON HIS RETURN TO VRAJA)

259. While on His way (to the town of Vraja),

The Lord was greeted by the graceful movements of the eyebrows of a *gopī*,

He was glanced upon by the blooming eyes of another *gopī*,

And was graced by the smile of yet another *gopī*, her smile greeting Him like the illumination of moonlight.

Thus honoured (by the *gopīs*) in (the) seclusion (of the forest), the Lord was aroused to pride.

And thereupon, did the slayer of (the mighty demon) Kaṁsa, succumb to a state of fearful supplication, as He set His eyes upon the reservoir of all beauty -- the face of the spontaneously charming Rādhā.

Glory be to that gaze of the Lord.

Śrī Umāpatidhara

तिर्यक्कन्धरमंसदेशमिलितश्रोत्रावतंसं स्फुरद्-
बर्होत्तम्भितकेशपाशमनृजुभ्रूवल्लरीविभ्रमम्।
गुञ्जद्वेणुनिवेशिताधरपुटं साकूतराधानन-
न्यस्तामीलितदृष्टि गोपवपुषो विष्णोर्मुखं पातु वः।।२६०।।
लक्ष्मणसेनदेवस्य।।

260. The Lord's earrings touch His shoulders while He bends His neck (to play His flute),

His hair are adorned with lustrous peacock feathers,

His arched eyebrows are quivering expressively,

His flute, sounding a melodious note, is placed on His lips,

While, with wide open eyes, He fixes His amorous gaze upon Rādhā's face.

May the lotus-like countenance of the lord of Gokula protect you.

Śrī Lakṣmaṇa Sena

अंसासक्तकपोलवंशवदनव्यासक्तबिम्बाधर-
द्वन्द्वोदीरितमन्दमन्दपवनप्रारब्धमुग्धध्वनिः।
ईषद्वक्रिमलोलहारनिकरः प्रत्येकरोकानन-
न्यञ्चच्चञ्चदुञ्चदङ्गुलिचयस्त्वां पातु राधाधवः।।२६१।।
नाथोकस्य।।

261. The Lord's cheek rests on His shoulder while His flute is placed to His mouth,

Gentle puffs of air flowing from His red lips are giving rise to an enchanting tune,

The strings of necklaces around His neck are tilting slightly to one side and are pendulating gently,

While His fingers are moving up and down over each hole of His flute.

May that lord and master of Rādhā protect you.

Śrī Nāthoka

अथ गोदोहनम्

अङ्गुष्ठाग्रिमयन्त्रिताङ्गुलिरसौ पादार्धनीरुद्धभू-
रार्द्रीकृत्य पयोधराञ्चलमलं सद्यः पयोबिन्दुभिः।
न्यग्जानुद्वयमध्ययन्त्रितघटीवक्त्रान्तरालस्खल-
द्धाराध्वानमनोहरं सखि पयो गां दोग्धि दामोदरः।।२६२।।

शरणस्य।।

THE LORD MILKS HIS COW

262. O *sakhī*! Dāmodara is milking His cow!

His toes adhere so closely to the big toe of His foot,

He subdues the earth with His feet as He raises His heels,

He wets the udders (of His cow) with only a few drops of milk,

And so pleasant is the sound emanating from the stream of milk trickling into the mouth of the vessel that He grasps between His downward bent knees."

Śrī Śaraṇa

अथ कृष्णं प्रति चन्द्रावलीवाक्यम्

शठान्यस्याः काञ्चीमणिरणितमाकर्ण्य सहसा
यदाश्लिष्यन्नेव प्रशिथिलभुजग्रन्थिरभवः।
तदेतत् क्वाचक्षे घृतमधुमय त्वद्बहुवचो-
विषेणाघूर्णन्ती किमपि न सखी मे गणयति।।२६३।।

कस्यचित्।।

THE MESSAGE OF *SAKHĪ* CANDRĀVALĪ IS NARRATED TO KṚṢṆA

263. (A friend of *sakhī* Candravalī addresses Kṛṣṇa:)

"O wicked One!

When You embraced My friend (Candrāvalī), then upon hearing the tinkling sound of the jewels in the ornaments around the waist of another *sakhī*, You all of a sudden, slackened the grip of Your arms.

Where (and to whom) shall I narrate all this?

Your flattering words, being poisonous like a mixture* of *ghī* and honey, have made my friend so delirious that she has abandoned all care for her wellbeing."

Anonymous

* *Ghī*(clarified butter) and honey are ambrosial in themselves but the mixture of the two, in equal proportion, is poisonous. *Ghī* and honey here refer to the sweet and charming words of Kṛṣṇa.

अथ गोवर्धनोद्धरणम्

सत्रासार्ति यशोदया प्रियगुणप्रीतेक्षणं राधया
लग्नैर्वल्लवसूनुभिः सरभसं सम्भावितात्मोर्जितैः।
भीतानन्दितविस्मितेन विषमं नन्देन चालोकितः
पायाद्वः करपद्मसुस्थितमहाशैलः सलीलो हरिः।।२६४।।

सोह्नोकस्य।।

THE LORD LIFTS THE GOVARHANA MOUNTAIN

264. (When the Lord lifted the Govardhana mountain, all those present witnessed the spectacle with very varied feelings.)

Mother Yaśodā was tormented by fear (for the safety of her son).

Rādhā was delighted in beholding the divine prowess of Her beloved.

The unclad cowherd boys (who were friends of the Lord) enthusiastically attempted to express their strength (by wanting to emulate the Lord).

And Lord Nanda was overcome with fear, yet experienced joy and wonder (over the feat of His son).

May Lord Hari, Who was thus seen, sportively lifting the Govardhana mountain with His lotus-hands, protect you.

Śrī Sohnoka

एकेनैव चिराय कृष्ण भवता गोवर्धनोऽयं धृतः
श्रान्तोऽसि क्षणमास्स्व साम्प्रतममी सर्वे वयं दध्महे।
इत्युल्लासितदोष्णि गोपनिवहे किञ्चिद्भुजाकुञ्चन-

न्यञ्चच्छैलभरार्दिते विरुवति स्मेरो हरिः पातु: वः।।२६५।।

शरणस्य।।

265. (The cowherd boys addressed their friend Kṛṣṇa thus:)

"O Kṛṣṇa! For a long time now have You been, all by Yourself, holding this Govardhana mountain. You must be tired. Now rest a few moments while we all bear the weight for You."

Thus speaking, the cowherd boys, overzealous in their desire to help their friend, attempt to hold the mountain.

The Lord, slackening His arms slightly, lowers the mountain a little.

Being oppressed by the weight, the cowherd boys cry out.

May the Lord, Who then smiles in amusement (at the naivete of His friends), protect you.

Śrī Śaraṇa

खिन्नोऽसि मुञ्च शैलं बिभृमो वयमिति वदत्सु शिथिलभुजः।
भरभुग्नविततबाहुषु गोपेषु हसन् हरिर्जयति।।२६६।।

सुबन्धोः।।

266. "You must be very tired. Let go of the mountain and let us bear the burden."

The cowherd boys having thus spoken, the Lord slackens His arms a little.

As the outstretched arms of the cowherd boys give way under the weight of the mountain, the Lord laughs.

Glory be to Lord Hari!

Śrī Subandhu

दूरं दृष्टिपथात्तिरोभव हरेर्गोवर्धनं बिभ्रत-
स्त्वय्यासक्तदृशः कृशोदरि करस्त्रस्तोऽस्य मा भूदयम्।
गोपीनामिति जल्पितं कलयतो राधानिरोधाश्रयं
श्वासाः शैलभरश्रमभ्रमकराः कंसद्विषः पान्तु वः।।२६७।।

शुभाङ्कस्य।।

267. (The *gopis* said to Rādhā:)

"O One Who endowed with a slender waist! Disappear from here!"

Be far away from the sight of Hari Who holds the Govardhana mountain. His eyes being riveted upon You, the mountain will slip from His hands."

Upon hearing the *gopis* telling Rādhā to leave, the Lord breathes* heavily and His hands grow weary from bearing the weight of the mountain.

May those deep breaths of the enemy of Kaṁsa protect you.

Śrī Śubhāṅka

* The Lord draws inspiration from Rādhā Who is His *śakti.* Being the source of His power, Her departure causes the strength of the Lord to diminish.

अथ नौक्रीडा

कुरु पारं यमुनाया मुहुरिति गोपीभिरुत्कराहूतः।
तरितटकपटशयालुर्द्विगुणालस्यो हरिर्जयति।।२६८।।

सञ्जयकविशेखरस्य।।

THE LORD'S SPORTING PASTIMES IN HIS BOAT

268. (The Lord once assumed the guise of a ferryman and lay asleep in His boat. Some *gopīs* who desired to cross the river Yamunā approached His boat.)

"Take us across the Yamunā", said the *gopīs* and repeated their request several times.

Lord Hari, Who lay sleeping in the corner of His boat, then pretended to be lazier than before (and continued to sleep).

Glory be to Lord Hari!

Śrī Sañjaya Kaviśekhara

उत्तिष्ठारात्तरौ मे तरुणि मम तरोः शक्तिरारोहणे का
साक्षादाख्यामि मुग्धे तरणिमिह रवेराख्यया का रतिर्मे।
वार्तेयं नौप्रसङ्गे कथमपि भविता नावयोः सङ्गमार्था
वार्तापीति स्मितास्यं जितगिरमजितं राधयाराधयामि।।२६९।।

269. (Kṛṣṇa once invited Rādhā to ride in His boat.)

Kṛṣṇa: O youthful One! Come and quickly sit in My 'boat'.

Rādhā: What ability do I have to climb a 'tree'?

Kṛṣṇa: I speak directly O charming One! I mean 'boat'.

Rādhā: What do I care for invoking the 'sun'.

Kṛṣṇa: I have thus far spoken about My 'boat'.

Rādhā: There is no purpose for 'the two of us' to be together.

The Lord then smiled in amusement over His conversation with Rādhā.

I worship that unconquerable Lord Ajita, Who was defeated in His debate with Rādhā.

Śrī Rūpa Gosvāmī

Note: In the above verse Rādhā deliberately misinterprets the words spoken by Kṛṣṇa.
(a) The words *tari*(meaning boat) and *taru*(meaning tree), in the singular locative case are both declined as *tarau*. *Tarau* can mean both 'in the boat' as well as 'on the tree'.
(b) The word *taraṇi* means both 'sun' and 'boat'.
(c) The word *nau*(meaning boat) is also a suffix for a word which implies 'both of us'.

मुक्ता तरङ्गनिवहेन पतङ्गपुत्री
नव्या च नौरिति वचस्तव तथ्यमेव।
शङ्कानिदानमिदमेव ममातिमात्रं
त्वं चञ्चलो यदिह माधव नाविकोऽसि।।२७०।।

समाहर्तुरिमौ।।

270. (Rādhā Who was hesitating to enter Kṛṣṇa's boat said to Him:)

"O Mādhava! It is true as You say,

That the river Yamunā, the daughter* of the Sun, is flowing smoothly without any waves,

And that Your boat is nice and new.

But the reason for this overwhelming doubt in My mind is that You, here, are a mischievous boatman."

Śrī Rūpa Gosvāmī

* The river Yamunā is called "Pataṇga-putrī" which means the "daughter of Pataṇga (the Sun)".

जीर्णा तरि: सरिदतीवगभीरनीरा
बाला वयं सकलमित्थमनर्थहेतुः।
निस्तारबीजमिदमेव कृशोदरीणां
यन्माधव त्वमसि सम्प्रति कर्णधारः।।२७१।।

जगदानन्दरायस्य।।

271. (Some *gopīs* said to Kṛṣṇa:)

"O Mādhava!

Your boat is old, the river waters are very deep and we are very young.

All these are cause for calamity.

(But we shall ride in Your boat nevertheless.)

For us *gopīs*, who are endowed with slender waists, the 'seed of salvation' lies with You, now that You are our helmsman."

Śrī Jagadānanda Rāya

अम्भसि तरणिसुतायाः स्तम्भिततरणिः स देवकीसूनुः।
आतरविरहितगोप्याः कातरमुखमीक्षते स्मेरः।।२७२।।

सूर्यदासस्य।।

272. While ferrying the *gopīs*, the son of Devakī stopped His boat in the middle of the waters of the Yamunā river.

When He asks for the fare, the *gopīs*, having nothing to give, become anxious.

The Lord then smiles as He looks at the expression of distress on their faces.

Śrī Surya Dāsa

वाचा तवैव यदुनन्दन गव्यभारो
हारोऽपि वारिणि मया सहसा विकीर्णः।
दूरीकृतं च कुचयोरनयोर्दुकूलं
कूलं कलिन्ददुहितुर्न तथाप्यदूरम्।।२७३।।

कस्यचित्।।

273. (When the Lord was ferrying Rādhā across the river He complained about the boat being too heavy. He asked Rādhā to discard Her belongings. She complied and said:)

"I have done as You said, O son of Nanda!

I have, all at once, thrown into the water all the milk, yoghurt and butter I was carrying. I have also thrown My necklace. I have even discarded the cloth over My blouse.

But the shore of the Yamunā is yet so far!"

Anonymous

पयःपूरैः पूर्णा सपदि गतघूर्णा च पवनै-
र्गभीरे कालिन्दीपयसि तरिरेषा प्रविशति।
अहो मे दुर्दैवं परमकुतुकाक्रान्तहृदयो
हरिर्वारं वारं तदपि करतालिं रचयति।।२७४।।

मनोहरस्य।।

274. (While traveling in Kṛṣṇa's boat, Rādhā said to Her friends:)

"This boat is fast filling up by the surging water, is being tossed about by the wind and is sinking into the deep waters of the Yamunā."

And alas! Such is My misfortune that (instead of being concerned) this Hari is becoming extremely exited and is making merry by repeatedly clapping His Hands."

Śrī Manohara

पानीयसेचनविधौ मम नैव पाणी
विश्राम्यतस्तदपि ते परिहासवाणी।
जीवामि चेत् पुनरहं न तदा कदापि
कृष्ण त्वदीयतरणौ चरणौ ददामि।।२७५।।

तस्यैव।।

275. (When the boat had filled up with water, Rādhā began to throw out the water with Her hands. She said to Kṛṣṇa:)

"My arms have had no respite from this task of removing water (from the boat). Yet You continue to mock Me.

If I survive and live on, O Kṛṣṇa, I shall not set foot in Your boat ever again."

Śrī Manohara

इदमुद्दिश्य वयस्याः स्वसमीहितदैवतं नमत।
यमुनैव जानुदघ्नी भवतु न वा नाविकोऽस्त्वपरः।।२७६।।

मुकुन्दभट्टाचार्यस्य।।

276. (When the boat was filling up with water, Rādhā said to Her friends:)

"O My friends! May all of you invoke your respective tutelary deities and pray to them that the waters of the Yamunā may become knee-deep. Or that some other boatman may come our way."

Śrī Mukunda Bhaṭṭācārya

तरिरुत्तरला सरिद्गभीरा
तरलो नन्दसुतश्च कर्णधारः।
अबलाहमुपैति भानुरस्तं
सखि दूरे नगरीह किं करोमि।।२७७।।

कस्यचित्।।

277. (Rādhā said to Her friend in the boat:)

"O *sakhī*!

The boat is becoming unsteady (due to the wind),

The river is very deep,

Our boatman, the son of Nanda, is so mischievous,

I am a woman (and thus helpless),

The sun is setting,

And the city is yet so far.

Oh! What shall I do in this situation?"

Anonymous

नापेक्षते स्तुतिकथां न श्रृणोति काकुं
शश्वत्कृतं न मनुते प्रणिपातजातम्।
हा किं विधेयमधुना सखि नन्दसूनु-
र्मध्येतरङ्गिणि तरिं तरलो धुनोति।।२७८।।

278. (Rādhā complains about Kṛṣṇa to Her friend:)

"He pays no heed to My flattering words,

He does not listen to My endless cries of distress,

And He disregards all the obeisances that I make to Him.

Oh! What shall I do now, O *sakhī*?

This mischievous son of Nanda has brought us to the middle of the river and now He is rocking the boat."

Śrī Rūpa Gosvāmī

एषोत्तुङ्गतरङ्गलङ्घिततटोत्सङ्गा पतङ्गात्मजा
पूर्णेयं तरिरम्बुभिर्न हि हरेः शङ्का कलङ्कादपि।
काठिन्यं भज नाद्य सुन्दरि वयं राधे प्रसादेन ते
जीवामः स्फुटमातरीकुरु गिरिद्रोणीविनोदोत्सवम्।।२७९।।

279. "The Yamunā river, who is the daughter of the Sun, is inundating her banks with her lofty waves,

The boat is filling up with water, and Hari is not in the least concerned about this."

(Upon hearing these words of Rādhā, Kṛṣṇa said:)

"Be not so harsh today, O beautiful One!

For I am alive only by Your grace, O Rādhā!

Look upon (the delight You gave Me during) our dalliances in the mountain valleys as the fare for traveling in My boat."

Śrī Rūpa Gosvāmī

काकुं करोषि गृहकोणकरीषपुञ्ज-
गूढाङ्ग किं ननु वृथा कितव प्रयाहि।
कुत्राद्य जीर्णतरणिभ्रमणातिभीत-
गोपाङ्गनागणविडम्बनचातुरी ते।।२८०।।

त्रय: समाहर्तु:।।

280. (After riding in Kṛṣṇa's boat, the frightened *gopīs* began to depart. When Kṛṣṇa tried to console them, a *sakhī* said to Him:)

"You plead in vain, O deceitful One! Begone from here!

You deserve to have Your limbs smeared by the heap of cowdung lying in the corner of Your house.

Now where is gone all the cleverness You displayed in beguiling us cowherd girls, who have now become extremely terrified after riding in Your dilapidated boat?"

Śrī Rūpa Gosvāmī

अथ राधया सह हरेर्वाकोवाक्यम्

अङ्गुल्या क: कवाटं प्रहरति कुटिले माधव: किं वसन्तो
नो चक्री किं कुलालो न हि धरणिधर: किं द्विजिह्व: फणीन्द्र:।
नाहं घोराहिमर्दी किमसि खगपतिर्नो हरि: किं कपीशो
राधावाणीभिरित्थं प्रहसितवदन: पातु वश्चक्रपाणि:।।२८१।।

कस्यचित्।।

KṚṢṆA'S DIALOGUES WITH RĀDHĀ

281. (Kṛṣṇa goes to Rādhā's house and knocks on Her door.)

Rādhā: Who knocks on the door with his fingers?

Kṛṣṇa: I am Mādhava, O deceitful One.

Rādhā: Are You the spring season?

Kṛṣṇa: No. I am Cakrī, the weilder of the discus.

Rādhā: Are You a potter?

Kṛṣṇa: No. I am Dharṇidhara, the bearer of the earth.

Rādhā: Are You Śeṣa, the lord of serpents?

Kṛṣṇa: No. I am the vanquisher of dreadful serpents (such as Kāliyā).

Rādhā: Are You Garuḍa, the king of birds?

Kṛṣṇa: No. I am Hari.

Rādhā: Are You a king of monkeys?

May Lord Cakrapāṇi, Who graces His countenance with a smile upon hearing Rādhā speak in this manner, protect you.

Anonymous

Note: In the above verse Rādhā deliberately infers secondary meanings of the Lord's names and epithets.

कस्त्वं भो निशि केशवः शिरसिजैः किं नाम गर्वायसे
भद्रे शौरिरहं गुणैः पितृगतैः पुत्रस्य किं स्यादिह।
चक्री चन्द्रमुखि प्रयच्छसि न मे कुण्डीं घटीं दोहनी-
मित्थं गोपवधूजितोत्तरतया ह्रीणो हरिः पातु वः।।२८२।।

चक्रपाणेः।।

282. (Kṛṣṇa comes to Rādhā's house and they speak thus:)

Rādhā: Who comes here in the night?

Kṛṣṇa: I am Keśava*.

Rādhā: Why are You so proud of Your beautiful hair?

Kṛṣṇa: O noble One! I am Śauri, descendant of Śūra**.

Rādhā: Then why does the son not have the virtues of His forefathers?

Kṛṣṇa: O Candramukhī! I am Cakrī***, the weilder of the discus.

Rādhā: Have You brought Me a water-pitcher, a jar and a milk-pail?

May Lord Hari, Who becomes bashful upon being thus humbled by the replies of Rādhā, protect you.

Śrī Cakrapāṇi

* Keśava literally means 'one endowed with beautiful hair'.
** Śira or Śūrasena was the father of Vasudeva and grandfather of Kṛṣṇa.
*** Cakrī, which means 'the weilder of the discus', also means 'potter'.

वासः सम्प्रति केशव क्व भवतो मुग्धेक्षणे नन्विदं
वासं ब्रूहि शठ प्रकामसुभगे त्वद्गात्रसंसर्गतः।
यामिन्यामुषितः क्व धूर्त वितनुर्मुष्णाति किं यामिनी
शौरिर्गोपवधूं छलैः परिहसन्नेवंविधैः पातु वः।।२८३।।

कस्यचित्।।

283. Rādha: Where is Your abode* now, O Keśava?

Kṛṣṇa: Here they are, O lovely-eyed One (i.e. here are My clothes).

Rādhā: I am saying 'abode', O crafty One.

Kṛṣṇa: I have acquired this (fragrance) by contact with Your body, O most blessed One.

Rādhā: (If that is so, then) where were You at night, O wicked One?

Kṛṣṇa: How can the night, which is not embodied, engage in theft**?

May Lord Śauri, Who amuses Himself by indulging in such deception with Rādhā, protect you.

Anonymous

* The word *vāsa* used by Rādhā can mean 'abode', 'clothes', as well as 'fragrance'.
** Kṛṣṇa deliberately misinterprets *yāminyām-uṣita* (meaning 'dwelt at night') as *yāminyā-muṣita* (meaning 'stolen by the night').

राधे त्वं कुपिता त्वमेव कुपिता स्त्रष्टासि भूमेर्यतो
माता त्वं जगतां त्वमेव जगतां माता न विज्ञोऽपरः।
देवि त्वं परिहासकेलिकलहेऽनन्ता त्वमेवेत्यसौ
स्मेरो वल्लवसुन्दरीमवनमञ्छौरिः श्रियं वः क्रियात्।।२८४।।

हरिहरस्य।।

284. Kṛṣṇa: You are *kupitā* (angry), O Rādhā!

Rādhā: You are *ku-pitā* (father of the earth), for You are the creator of the earth.

Kṛṣṇa: You are the *mātā* (mother) of the whole world.

Rādhā: You are the only *mātā* (truly enlightened One) in whole world, for there is none more wise than You.

Kṛṣṇa: O divine One! You are *anantā* (having no limits) in the game of humorous debate.

Rādhā: You are *ananta* (infinite Supreme Spirit).

May Lord Śauri, Who smiled as He became humbly disposed to Rādhā, grant you prosperity.

Śrī Harihara

अथ रासः

वृन्दारण्ये प्रमदसदने मल्लिकापुष्पमोदे
श्रीशुभ्रांशोः किरणरुचिरे कोकिलाद्यैर्मनोज्ञे।
रात्रौ चित्रे पशुपवनिताचित्तदेहापहारी
कंसारातेर्मधुरमुरलीवाद्यराजो रराज।।२८५।।

कस्यचित्।।

THE LORD'S *RĀSA* DANCE

285. Vṛndāvana, the abode of pleasure,

Was graced by the fragrance of Mallikā flowers,

Was resplendent by the rays of the moon,

And was pervaded by the pleasing sound of the cuckoo and other birds.

In that Vṛndāvana,

During the night that offers many wonderful delights,

The sweet sounding flute of the enemy of Kaṁsa,

That is sovereign among instruments of music,

And which abducts the minds and bodies of the cowherd girls,

Reigned supreme.

Anonymous

अधरामृतमाधुरीधुरीणो हरिलीलामुरलीनिनाद एष:।
प्रततान मन:प्रमोदमुच्चैर्हरिणीनां हरिणीदृशां मुनीनाम्।।२८६।।
श्रीमाधवेन्द्रपुरीपादानाम्।।

286. The sound of the flute of Lord Hari,

That narrates His *līlās* and carries the sweetness of the nectar flowing from His lips,

Immensely intensified the bliss that the deer, the deer-eyed *gopis* and the sages (of Vraja) experienced in their hearts.

Śrī Mādhavendra Purī

लीलामुखरितमुरलीतरलीकृतगोपभाविनीनिवह:।
तदधरमधुनि सतृष्ण: कृष्ण: पायादपायतो भवत:।।२८७।।
माधवचक्रवर्तिन:।।

287. May Lord Kṛṣṇa,

Who unsettles the hearts of the host of *gopīs* with His sportively resounding flute,

And Who craves the nectar of their lips,

Protect you from misfortune.

Śrī Mādhava Cakravartī

कारय नाम्ब विलम्बं मुञ्च करं मे हरिं यामि।
न सहे स्थातुं यदसौ गर्जति मुरली प्रगल्भदूतीव।।२८८।।
समाहर्तु:।।

288. (Rādhā says to her friend:)

"Delay Me no more O noble one! Let go of My hand. I am going to (My beloved) Hari.

I cannot bear to stay here any longer for His flute is crying out like a vociferous messenger."

Śrī Rūpa Gosvāmī

चूडाचुम्बितचारुचन्द्रकचयं चामीकराभाम्बरं
कर्णोत्तंसितकर्णिकारकुसुमं कन्दर्पकल्लोलिनम्।
वंशीवादनवावदूकवदनं वक्रीभवद्वीक्षणं
भाग्यं भङ्गुरमध्यमाः परिणतं कुञ्जान्तरे भेजिरे।।२८९।।

जीवदासवाहिनीपतेः।।

289. The Lord's head is adorned with an elegant wreath of peacock feathers,

His attire is resplendent as gold,

His ears are embellished with Karṇikāra flowers,

He embodies the undulatory power of Cupid,

His mouth expressively sounds the flute,

And His eyes cast sidelong glances.

Thus was the form of the Lord that the *gopīs*, who are endowed with slender waists, beheld in the interiors of a forest garden. And in so beholding the Lord did they attain the fulfillment of their destiny.

Śrī Jīvadāsa Vāhinīpati

श्रीकृष्णवाक्यम्

दुष्टः कोऽपि करोति वः परिभवं शङ्के मुहुर्गोकुले
धावन्त्यः स्खलदम्बरं निशि वने यूयं यदभ्यागताः।
आः का भीतिरमन्ददानववधूसिन्दूरमुद्राहरे
दोर्दण्डे मम भाति दीव्यत पतिक्रोडे कुरङ्गीदृशः।।२९०।।

KṚṢṆA ADRESSES THE *GOPĪS*

290. "O deer-eyed ones! In this forest, in the night time, have all of you come running to Me and (in such haste that) your dresses are slipping from your bodies. I suspect that some evil one in Gokula has been persistently tormenting you.

But look! What reason have you to fear when so glorious are My strong arms that they are capable of taking away the *sindūra** from the wives of the ferocious demons.

Go home all of you and play in the laps of your husbands."

Śrī Rūpa Gosvāmī

* *Sindūra* is a red powder that married women apply to the parting of their hair. 'Taking away *sindūra*' from a woman implies rendering her a widow. Kṛṣṇa here means that He is capable of killing demons and thus depriving their wives of *sindūra*.

धूतोत्तापे वहति गहने धर्मपूरे व्रजान्तः
का वस्तृष्णा बलति हृदये दुर्मदेयं सतीनाम्।
सीमन्तिन्यः स्पृहयत गृहान् मा विरुद्धं कुरुध्वं
नायं दृष्टौ मम विघटते हन्त पुण्यस्य पन्थाः।।२९१।।

291. You virtuous women bear in your hearts an abundance of that profound *dharma* that frees one from worldly torments. Then, in this city of Vraja, what is this mad desire that thrives in your hearts?

You ladies must hasten to your homes and must not do anything that is contrary (to *dharma*). For, in My view, this* does not make for virtuous conduct.

Śrī Rūpa Gosvāmī

* i.e. your presence here in My company.

अथ व्रजदेवीनामुत्तरम्

कथं वीथीमस्मानुपदिशसि धर्मप्रणयिर्णी
प्रसीद स्वां शिष्यामतिखलमुर्खी शाधि मुरलीम्।
हरन्ती मर्यादां शिव शिव परे पुंसि हृदयं
नयन्ती धृष्टेयं यदुवर यथा नाह्वयति नः।।२९२।।

त्रयः समाहर्तुः।।

THE REPLIES OF THE BLESSED *GOPĪS* OF VRAJA

292. "Why do You enjoin us to adhere to the path of *dharma*?

May You bestow Your grace upon us!

Go preach to Your disciple, Your wicked flute.

Śiva! Śiva*!

Your impudent flute robs us of our sense of propriety and enchants our hearts into seeking (You) our paramour.

O king of Yadus! Pray let Your flute not beckon us so."

Śrī Rūpa Gosvāmī

* "Śiva! Śiva!" is a particular kind of usage in Sanskrit language. It is used as an interjection which represents a sudden exclamation; an exclamation prompted by an intense feeling or emotion. Here the *gopīs* use the phrase "Śiva! Śiva!" as an expression of insinuation and contempt.

गोपीजनालिङ्गितमध्यभागं
वेणुं धमन्तं भृशलोलनेत्रम्।
कलेवरे प्रस्फुटरोमवृन्दं
नमामि कृष्णं जगदेककन्दम्।।२९३।।
श्रीपुरुषोत्तमदेवस्य।।

293. I offer my salutations to Kṛṣṇa, Who is the one and only sustainer of the world,

Whose waist is embraced by the *gopīs*,

Who plays the flute,

Who has large roving eyes,

And Whose body is charged with horripilation.

Śrī Puruṣottamadeva

कालिन्द्याः पुलिनेषु केलिकुपितामुत्सृज्य रासे रसं
गच्छन्तीमनुगच्छतोऽश्रुकलुषां कंसद्विषो राधिकाम्।
तत्पादप्रतिमानिवेशितपदस्योद्भूतरोमोद्गते-
रक्षुण्णोऽनुनयः प्रसन्नदयितादृष्टस्य पुष्णातु वः।।२९४।।
भट्टनारायणस्य।।

294. Upon being vexed at Kṛṣṇa's playful antics, Rādhā discarded all the sentiments that were aroused in Her during the *rāsa* dance. And, with Her eyes full of tears, She went to the banks of the Yamunā river.

The enemy of Kaṁsa (Kṛṣṇa) followed Her, placing His feet upon Her footprints. Upon doing so (He became so ecstatic that) His body's hair stood on end.

Rādhā then became pleased and looked upon the Lord Who was relentless in His propitiatory gestures.

May those relentless propitiatory gestures of the Lord cherish you.

Śrī Bhaṭṭa Nārāyaṇa

कृष्णान्तर्धाने तासां प्रश्नः

तुलसि विलससि त्वं मल्लि जातासि फुल्ला
स्थलकमलिनि भृङ्गैः सङ्गताङ्गी विभासि।
कथयत वत सख्यः क्षिप्रमस्मासु कस्मिन्
वसति कपटकन्दः कन्दरे नन्दसूनुः।।२९५।।

समाहर्तुः।।

THE QUESTIONS ASKED BY RĀDHĀ AND THE *GOPĪS* WHEN KṚṢṆA DISAPPEARED FROM THE SCENE

295. (Rādhā addresses Her friends:)

"Tulasī! You are indulging yourself in play.

Malli! You are blooming with joy.

Sthalakamalinī! Having applied talc to your limbs, you look so beautiful!

But alas! Tell me quickly O *sakhīs*! In which of the caves (of the Govardhana mountain) is hiding the source of all deceit, the son of Nanda?"

Śrī Rūpa Gosvāmī

दृष्टः क्वापि स माधवो व्रजवधूमादाय काञ्चिद्गतः
सर्वा एव हि वञ्चिताः सखि वयं सोऽन्वेषणीयो यदि।
द्वे द्वे गच्छतमित्युदीर्य सहसा राधां गृहीत्वा करे
गोपीवेशधरो निकुञ्जकुहरं प्राप्तो हरिः पातु वः।।२९६।।

कस्यचित्।।

296. Lord Hari assumed the guise of a *gopī* and said to the other *gopīs*:

"O *sakhīs*! Have you seen Mādhava anywhere? He has gone away with some *gopī*. We have all been cheated. If we are to search for Him, then we must set out in pairs."

Thus speaking, the Lord forcefully grasped Rādhā with His hand and entered into the interiors of a forest garden.

May Lord Hari protect you.

Anonymous

राधासखीवाक्यम्

अदोषाद्दोषाद्वा त्यजति विपिने तां यदि भवा-
नभद्रं भद्रं वा त्रिभुवनपते त्वां वदतु कः।
इदं तु क्रूरं मे स्मरति हृदयं यत्किल तया
त्वदर्थं कान्तारे कुलतिलक नात्मापि गणितः।।२९७।।

रामचन्द्रदासस्य।।

THE UTTERANCES OF RĀDHĀ'S *SAKHĪ*

297. "O chief of the residents of Vraja!

For some fault of Rādhā, or perhaps for no fault of Hers, You have forsaken Her in the forest.

But who can tell You if what You did was right or wrong?

But, O pride of the clan!

My heart recalls that terrible state of Rādhā in the forest, when for Your sake, She ceased to care even for Her own life."

Śrī Rāmacandradāsa

लक्ष्मीं मध्यगतेन रासवलये विस्तारयन्नात्मना
कस्तूरीसुरभिर्विलासमुरलीविन्यस्तवक्त्रेन्दुना ।
क्रीडाताण्डवमण्डलेन परितो दृष्टेन तुष्यद्दृशा
त्वां हल्लीशकशङ्कुसकुंलपदा पायाद्विहारी हरिः।।२९८।।
कस्यचित्।।

298. Lord Hari enhances the beauty of the *rāsa* dance by His presence in its midst,

He places His moon-like visage on the flute that He sports with,

His eyes feel pleased as He glances, on all sides, at the band of dancing cowherd girls,

And (the centre of) the circular array of the dancing girls is the peg that tie down His feet.

May that sportive Lord Hari, Who is endowed with the fragrance of musk, protect you.

Anonymous

तत्र खेचराणामुक्तिः

मुक्तमुनीनां मृग्यं किमपि फलं देवकी फलति।
तत् पालयति यशोदा निकाममुपभुञ्जते गोप्यः।।२९९।।
दाक्षिणात्यस्य।।

THE EXPRESSIONS OF CELESTIAL BEINGS

299. "The fruit that is sought by liberated sages,

Is borne by Devakī,

Is nurtured by Yaśodā,

And is relished by the *gopīs* to their hearts' content."

A devotee from South India

तप्तं तपोभिरन्यैः फलितं तद्गोपबालानाम्।
आसां यत् कुचकुम्भे नीलनिचोलयति ब्रह्म।।३००।।
श्रीरघुपत्युपाध्यायस्य।।

300. "Many persons performed severe penances (to please the Lord). But it was the *gopīs* who reaped the fruit of the penances of others. For the Lord, Who is none other than the Supreme *Brahman*, (as a consequence of the penances performed) assumed the form of the blue cloth gracing the bosoms of the *gopīs*."

Śrī Raghupati Upādhyāya

अथ जलक्रीडा

जलकेलितरलकरतलमुक्तपुनःपिहितराधिकावदनः।
जगदवतु कोकयूनोर्विघटनसङ्घटनकौतुकी कृष्णः।।३०१।।

कस्यचित्।।

THE LORD'S WATER SPORT

301. While sporting with Rādhā in the water, Kṛṣṇa conceals Her face with His agile hands, and then removes them and reveals Her face once again.

May Lord Kṛṣṇa Who causes a pair of Koka* to birds engage in their play of union and separation, protect the whole world.

Anonymous

* The Koka bird is found near water reservoirs such as lakes and ponds. A male and a female Koka bird are known to be together during the day and to separate at night. Kṛṣṇa first conceals Rādhā's moonlike visage with His hands and then reveals it by removing His hands. And He does so repeatedly. In doing so He deceives the birds into believing that it is night time when Rādhā's face is visible and day time when Her face is concealed. He thus indulges the birds in a play of union and separation.

राधासखीं प्रति चन्द्रावलीसख्याः सासूयवाक्यम्

मा गर्वमुद्वह कपोलतले चकास्ति
कृष्णस्वहस्तलिखिता नवमञ्जरीति।
अन्यापि किं न सखि भाजनमीदृशीनां
वैरी न चेद्भवति वेपथुरन्तरायः।।३०२।।

दामोदरस्य ।।

CANDRĀVALĪ'S *SAKHĪ* ADDRESSES RĀDHĀ'S *SAKHĪ* AND EXPRESSES HER ENVY

302. "O *sakhī*! Be not proud if your cheeks are embellished with the flower bud that Kṛṣṇa has sketched on them with His own hands.

For can not anyone be blest with such an adornment if only the impediment of tremor* does not manifest itself in the likeness of an enemy?"

Śrī Dāmodara

* When Kṛṣṇa would attempt to sketch a flower bud on the cheeks of the *sakhī*, His touch would cause the *sakhī* to become so emotionally aroused that her body would tremble and Her trembling would prevent Him from completing His sketch.

राधासख्याः साकूतवाक्यम्

यदवधि गोकुलमभितः समजनि कुसुमाचितासनश्रेणी ।
पीतांशुकप्रियेयं तदवधि चन्द्रावली जाता ।।३०३ ।।

गोवर्धनाचार्यस्य ।।

THE MEANINGFUL STATEMENTS OF RĀDHĀ'S *SAKHĪ*

303. "Ever since, on every pathway, all around Gokula, did appear rows of heaps of flowers*,

Since then has Candrāvalī been dear to our Lord Who wears yellow robes."

Śrī Govardhana Ācārya

* The appearance of flowers probably refers to the spring season.

श्रीराधां प्रति सखीवाक्यम्

सौजन्येन वशीकृता वयमतस्त्वां किञ्चिदाचक्ष्महे
कालिन्दीं यदि यासि सुन्दरि पुनर्मा गाः कदम्बाटवीम्।।
कश्चित्तत्र नितान्तनिर्मलतमःस्तोमोऽसि यस्मिन्मनाग्
लग्ने लोचनसीम्नि नोत्पलदृशः पश्यन्ती पत्युर्गृहम्।।३०४।।
गोविन्दभट्टस्य।।

RĀDHĀ'S FRIENDS ADDRESS HER

304. "We are overwhelmed by Your kindness, O beautiful One! Therefore we say to You, that if You go to the Yamunā river, You must not visit the Kadamba forest.

For in the forest is some deep, inexorable expanse of darkness; darkness so severe that if it adheres, in the slightest measure, to the corners of the eyes, then lotus-eyed maidens (being unable to see clearly) are unable to locate the homes of their husbands."

Śrī Govinda Bhaṭṭa

श्यामोऽयं दिवसः पयोदपटलैः सायं तथाप्युत्सुका
पुष्पार्थं सखि यासि यामुनतटं याहि व्यथा का मम।
किन्त्वेकं खरकण्टकक्षतमुरस्यालोक्य सद्योऽन्यथा
शङ्कां यत् कुटिलः करिष्यति जनो जातास्मि तेनाकुला।।३०५।।
कर्णपूरस्य।।

305. "In this evening time, a blanket of clouds is making the day grow dark. Yet, O *sakhī*, in Your eagerness to gather flowers, You are going to the banks of the Yamunā. But why should I be concerned?

But upon seeing even a single thorn mark on Your bosom, wicked persons will immediately suspect otherwise. This is why I am so disturbed."

Śrī Karṇapura

गन्तव्या ते मनसि यमुना वर्तते चेत्तदानीं
कुञ्जं मा गाः सहजसरले वाञ्जुलं मद्वचोभिः।
गच्छेस्तत्राप्यहह यदि वा मा मुरारेरुदारे
कुत्राप्येका रहसि मुरलीनादमाकर्णयेथाः।।३०६।।

तैरभुक्तकवेः।।

306. "O naive One! If, in Your mind, You entertain the desire to go to the Yamunā, then heed my advice and do not go to the bower of Aśoka trees.

But alas O noble One! If You happen to go there nevertheless, then wherever You may be, do not, in seclusion, and in a state of solitude, listen to the sound of Murāri's flute."

Śrī Tairabhukta Kavi

तरले न कुरु विलम्बं कुम्भं सम्भृत्य मन्दिरं याहि।
यावन्न मोहनमन्त्रं शंसति कंसद्विषो वंशी।।३०७।।

समाहर्तुः।।

307. (When Rādhā went to the Yamunā to fetch water, Her friend addressed Her thus:)

"Do not delay, O fickle One! Fill up Your water-pitcher and hasten to Your house before the enemy of Kaṁsa sounds a bewitching incantation on His flute."

Śrī Rūpa Gosvāmī

पृष्ठेन नीपमवलम्ब्य कलिन्दजाया:
कूले विलासमुरलीं क्वणयन्मुकुन्द:
प्राक् पूरणात् कलसमम्भसि लोलयन्त्या
वक्त्रं विवर्तयति गोपकुलाङ्गनाया: ।।३०८।।

कस्यचित् ।।

308. (But Rādhā ignored the advice of Her friend and proceeded to fetch water.)

Mukunda sounds His sportive flute as He stands with His back resting on the Kadamba tree on the banks of the Yamunā.

While the cowherd woman (Rādhā) rolls about Her pitcher in the river waters before filling it up.

And (aroused by the sound of Kṛṣṇa's flute) She turns Her face (towards Him).

Anonymous

सख्यो ययुर्गृहमहं कलसीं वहन्ती
पूर्णामतीवमहतीमनुलम्बितास्मि ।
एकाकिनीं स्पृशसि मां यदि नन्दसूनो
मोक्ष्यामि जीवनमिदं सहसा पुरस्ते ।।३०९।।

309. (The solitary Rādhā, Whose friends had all departed, said to Kṛṣṇa:)

"My *sakhīs* have all gone home. I have been left behind as I am carrying this water-pitcher which is very large and is completely full.

I am all alone, O son of Nanda. If You so much as touch Me, then I shall, that very moment, in Your very presence, give up My life."

Śrī Rūpa Gosvāmī

तां प्रति कस्याश्चिदुक्तिः

वल्गान्त्या वनमालया तव हृतं वक्षोजयोश्चन्दनं
गण्डस्था मकरीघटा च मकरान्दोलेन विध्वंसिता।
क्लान्ता स्वैरतरङ्गकेलिभिरियं तन्वी च धूर्ते तनुः
सत्यं जल्पसि भानुजामभि रसे मग्नाद्य हर्षादभूः।।३१०।।

A *SAKHĪ* ADDRESSES RĀDHĀ

310. (Rādhā returned to Her friend after Her dalliance with Kṛṣṇa. Her friend alluded to the indications on Rādhā's person of Her having been intimate with Kṛṣṇa. She addressed Her thus:)

"The sandalwood paste on Your breasts has been rubbed off by Your pendulating flower-garland.

The fish painted on Your cheeks has been washed away by the movements of the fish (in the river).

Your slender-limbed body is exhausted by Your wanton play in the wavy waters (of the Yamunā).

You rightly say, O naughty One, that today You have been joyfully immersing Yourself in the waters of the Yamunā."

Śrī Rūpa Gosvāmī

चन्द्रावलीं प्रति तस्या वाक्यम्

कात्यायनीकुसुमकामनया किमर्थं
कान्तारकुक्षिकुहरं कुतुकाद् गतासि।
पश्य स्तनस्तवकयोस्तव कण्टकाङ्कं
गोपः सुकण्ठि वत पश्यति जातकोपः।।३११।।

समाहर्तुरिमे।।

THE *SAKHĪ* ADDRESSES CANDRĀVALĪ

311. "Why did you, in your eagerness to gather flowers for (the worship of) the goddess Kātyāyanī, go into the deep interiors of the dreary forest?

Alas O Sukhaṇṭhī! Look at the thorn marks on your blooming bosom, upon seeing which your husband has become angry."

Śrī Rūpa Gosvāmī

तद्भर्तारं प्रति सखीवाक्यम्

सुभग मम प्रियसख्याः किमिव सशङ्कं मुहुर्विलोकयसि।
यामुनपवनविकीर्णप्रियकरजःपिञ्जरं पृष्ठम्।।३१२।।

THE *SAKHĪ* ADDRESSES CANDRĀVALĪ'S HUSBAND

312. "O blessed one! Why do you look at my dear friend's back with suspicion, again and again?

It is the pollen of the flowers of the Kadamba trees, scattered by the breeze blowing along the banks of the Yamunā, that caused my friend's back to turn yellow."

Śrī Rūpa Gosvāmī

अथ नित्यलीला

वृन्दाने मुकुन्दस्य नित्यलीला विराजते।
स्पष्टमेषा रहस्यत्वाज्ञानद्भिरपि नोच्यते।।३१२ क।।
ताभिर्नित्यविहारमेव तनुते वृन्दावने माधवो
गोष्ठाम्भोजमुखीभिरित्यभि मनाक् प्रोचे प्रियायै हरः।
लीलारत्नरहस्यता व्रजपतेर्भूयस्यहो पश्य यत्
तत्त्वज्ञोऽपि पुरान्तरे च गमनं व्याचष्ट वैयासकिः।।३१२ ख।।
तथा हि पाद्मे पार्वत्यै व्याजहार हरो रहः।
गोगोपगोपिकासङ्गे यत्र क्रीडति कंसहा।।३१२ ग।।

THE LORD'S ETERNAL PASTIME (*NITYA LĪLĀ*)

312 (a). Ever present in Vṛndāvana is Lord Mukunda's eternal *līlā*. The *līlā* is of such esoteric nature that even those devotees who know of it do not speak of it in clear terms.

312 (b). Lord Mādhava is forever engaged in sporting with the lotus-faced cowherd girls in Vṛndāvana.

And Lord Śiva has briefly narrated these divine sports to his beloved (Pārvatī).

Oh! See how gravely esoteric are these gems of *līlās* of the Lord of Vraja.

Therefore the son of Vyāsa (Śukadeva), though supremely enlightened, narrated (only) the Lord's deeds in the city of Mathurā*.

* Śukadeva is the narrator of the *Bhāgavata Purāṇa*. The above verse implies that the *Bhāgavata* elaborates on the more easily comprehensible exploits of Lord Kṛṣṇa, such as His deeds in Mathurā, and avoids deliberation on His esoteric pastimes with the *gopīs*.

312 (c). As mentioned in the *Padma Purāṇa*, Lord Śiva, in utmost secrecy, narrated to Pārvatī, how the Lord, Who is the slayer of Kaṁsa, sports with cows, with cowherds and with cowherd girls (in Vṛndāvana).

अथ भाविनि हरेर्मथुराप्रस्थाने राधासखीवाक्यम्

अद्यैव यत् प्रतिपदुद्गतचन्द्रलेखा-
सख्यं त्वया वपुरिदं गमितं वराक्याः।
कृष्णे गते कुसुमसायक तत् प्रभाते
बाणावलिं कथय कुत्र विमोक्ष्यसि त्वम्।।३१३।।

रुद्रस्य।।

RĀDHĀ'S *SAKHĪ* SPEAKS OF LORD HARI'S IMMINENT DEPARTURE TO MATHURĀ, HIS DEPARTURE BEING PART OF HIS MANIFEST *LĪLĀ*

313. (Rādhā's *sakhī* addresses Cupid:)

"You have today rendered the body of the woeful Rādhā as lean as the crescent of the new moon.

Tell me, O one who discharges arrows of flowers! After Kṛṣṇa departs (for Mathurā) at daybreak, where* will you shower your myriad arrows?"

Śrī Rudra

* The *sakhī* is saying that, after Kṛṣṇa's departure, if Rādhā perishes in the course of Her pining for Her beloved, then there will be nobody left for Cupid to afflict.

राधावाक्यम्

प्रस्थानं वलयैः कृतं प्रियसखैरस्रैरजस्रं गतं
धृत्या न क्षणमासितं व्यवसितं चित्तेन गन्तुं पुरः।
गन्तुं निश्चितचेतसि प्रियतमे सर्वे समं प्रस्थिता
गन्तव्ये सति जीवित प्रियसुहृत्सार्थः किमु त्यज्यते।।३१४।।

अमरोः।।

THE UTTERANCES OF ŚRĪ RĀDHĀ

314. (While lamenting Kṛṣṇa's departure, Rādhā addresses Her own soul thus:)

"My bracelets have departed*,

My tears, who are my dear friends, are flowing ceaselessly,

My fortitude did not stay with Me for even a moment,

And My heart resolved to leave ahead of My beloved.

No sooner had My beloved decided to leave, did all of them depart along with Him.

O My soul! If you are to go as well, then why are you leaving behind this group of your dear friends**?"

Śrī Amaru

* Rādhā's bracelets had slipped out of Her hands as Her pining for Her beloved had caused to emaciate Her body.
** The body and its constituent parts are being referred to as the 'friends' of the soul. Rādhā is imploring Her soul to unite Her body with Kṛṣṇa.

हरेर्मथुराप्रवेशे

छायापि लोचनपथं न जगाम यस्याः
सेयं वधूर्नगरमध्यमलङ्करोति।
किं चाकलय्य मथुरानगरे मुकुन्द-
मन्धोऽपि बन्धुकरदत्तकरः प्रयाति।।३१५।।

वाणीविलासस्य।।

LORD HARI ENTERS MATHURĀ

315. Upon coming to know of Mukunda's arrival in the city of Mathurā,

A noble lady, whose shadow even had never been seen (outside her home), comes to grace the very heart of Mathurā city,

And even a blind person, with the helping hand of a friend, ventures out (to meet the Lord).

Śrī Vāṇīvilāsa

तत्र पुरस्त्रीवाक्यम्

अस्रमजस्रं मोक्तुं धिङ् नः कर्णायते नयने।
द्रष्टव्यं परिदृष्टं तत्कैशोरं व्रजस्त्रीभिः।।३१६।।

तैरभुक्तस्य।।

EXPRESSIONS OF THE WOMEN OF MATHURĀ

316. "Our eyes (are so large that they) reach up to our ears,

But they are damned as they serve only to incessantly shed tears.

Most worthy of beholding is the adolescent form of the Lord,

And which has been witnessed by the (eyes of the) damsels of Vraja.

(Blest are the eyes of the damsels of Vraja.)"

Śrī Tairabhukta Kavi

सान्द्रानन्दमनन्तमव्ययमजं यद् योगिनोऽपि क्षणं
साक्षात्कर्तुमुपासते प्रतिदिनं ध्यानैकतानाः परम्।
धन्यास्ता व्रजवासिनां युवतयस्तद् ब्रह्म याः कौतुका-
दालिङ्गन्ति समालपन्ति शतधाकर्षन्ति चुम्बन्ति च।।३१७।।

वाहिनीपतेः।।

317. "The Supreme *Brahman* (that is none other than Lord Kṛṣṇa) is of the nature of ceaseless bliss, is infinite, is imperishable and is unborn.

To behold the Supreme *Brahman*, even for only a moment, do *yogis*, day after day, engage in meditation with single minded devotion.

Blessed among the residents of Vraja are the young maidens who playfully embrace the Supreme *Brahman*, converse with Him on a hundred topics, wrestle with Him in playful frolic and kiss Him as well."

Śrī Vāhinīpati

प्रियसखि न जगाम वामशील:
स्फुटममुना नगरेण नन्दसूनुः।
अदलितनलिनीदलैव वापी
यदहतपल्लव एव काननान्तः।।३१८।।

कुमारस्य।।

318. "My dear friend!

The charming son of Nanda has not been through this city,

For, unplucked* are the clusters of lotus flowers in the pond and unbroken are the twigs in the forest grove."

Śrī Kumāra

* Had Kṛṣṇa come to the city, He would have been showered with lotus petals and twigs would have been used for erecting an archway.

श्रीराधाया विलापः

यास्यामीति समुद्यतस्य वचनं विस्रब्धमाकर्णितं
गच्छन् दूरमुपेक्षितो मुहुरसौ व्यावृत्य पश्यन्नपि।
तच्छून्ये पुनरागतास्मि भवने प्राणास्त एव स्थिताः

सख्यः पश्यत जीवितप्रणयिनी दम्भादहं रोदिमि।।३१९।।

रुद्रस्य।।

RĀDHĀ'S LAMENTATION (AT KṚṢṆA'S DEPARTURE)

319. (After Kṛṣṇa's departure Rādhā said to Her friends:)

" 'I am leaving', so said My beloved as He was ready to depart, and I heard His words with complacent indifference.

Even after He had gone far away, He would repeatedly turn around to look at Me, and yet I disregarded Him.

I have now returned to this empty house and My soul still rests in My body.

Look at Me, O *sakhīs*! I, Who am so attached to My life, weep out of hypocrisy*."

Śrī Rudra

* Rādhā is implying that if She truly loved Kṛṣṇa She would have died the moment He was separated from Her.

गतो यामो गतौ यामौ गता यामा गतं दिनम्।
हा हन्त किं करिष्यामि न पश्यामि हरेर्मुखम्।।३२०।।

शङ्करस्य।।

320. "Oh! One *yāma** has passed!

Now two *yāmas* have passed!

And now three *yāmas* have passed!

And finally the whole day has gone by!

Alas! What shall I do? I have not yet seen the face of My beloved Hari."

Śrī Śaṅkara

* A '*yāma*' is a period of three hours. A day thus constitutes eight *yāmas*.

यमुनापुलिने समुत्क्षिपन्
नटवेशः कुसुमस्य कन्दुकम्।
न पुनः सखि लोकयिष्यते
कपटाभीरकिशोरचन्द्रमाः।।३२१।।

षष्ठीदासस्य।।

321. (Rādhā tells Her friend:)

"O *sakhī*! Will I behold once again the moon-like visage of the deceitful cowherd boy, Who, on the banks of the Yamunā, in the guise of a juggler, tosses about a ball made of flowers?"

Śrī Ṣaṣṭhīdāsa

याः पश्यन्ति प्रियं स्वप्ने धन्यास्ताः सखि योषितः।
अस्माकं तु गते कृष्णे गता निद्रापि वैरिणी।।३२२।।

धन्यस्य।।

322. "O *sakhī*! Blessed are those maidens who see their beloved in their dreams.

As for Me, upon Kṛṣṇa's departure, My wretched sleep has departed as well."

Śrī Dhanya

सोऽयं वसन्तसमयो विपिनं तदेतत्
सोऽयं निकुञ्जविटपी निखिलं तदास्ते।
हा हन्त किं तु नवनीरदकोमलाङ्गो
नालोकि पुष्पधनुषः प्रथमावतारः।।३२३।।

सञ्जयकविशेखरस्य।।

323. "This is the spring time, this is the same forest and, enclosed by creepers, this is the same grove of trees. All of them are present here.

But alas! I do not see that foremost incarnation of Cupid*, Whose tender limbs are of the hue of a fresh rain cloud."

Śrī Sañjaya Kaviśekhara

* Rādhā is referring to Kṛṣṇa as 'the foremost incarnation of Cupid'.

युगायितं निमेषेण चक्षुषा प्रावृषायितम्।
शून्यायितं जगत्यापि गोविन्दविरहेण मे।।३२४।।

श्रीभगवतः।।

324. "Separation from Govinda makes for Me a moment as endless as an age,

Makes My eyes shed tears like torrents of rain,

And makes the whole world for Me a dreary void."

Lord Caitanya

दलति हृदयं गाढोद्वेगं द्विधा न तु भिद्यते
वहति विकलः कायो मूर्च्छां न मुञ्चति चेतनाम्।।
ज्वलयति तनूमन्तर्दाहः करोति न भस्मसात्

प्रहरति विधिर्मर्मच्छेदी न कृन्तति जीवितम्।।३२५।।

325. "My intense distress tears My heart, and yet My heart does not split into two halves (and thus end My life).

My languid body is swooning and yet it does not lose consciousness.

The fire of agony within Me scorches My body, but does not reduce Me to ashes.

Fate, which pierces the very core of My being, assaults Me, but does not relieve Me of My life."

Śrī Bhavabhūti

भ्रमय जलदानम्भोगर्भान् प्रमोदय चातकान्
कलय शिखिनः केकोत्कण्ठान् कठोरय केतकान्।
विरहिणि जने मूर्च्छां लब्ध्वा विनोदयति व्यथा-
मकरुण पुनः संज्ञाव्याधिं विधाय किमीहसे।।३२६।।
एतौ भवभूतेः।।

326. "(O Kṛṣṇa, if You will,)

Whirl about the water-bearing clouds (in the sky),

Delight the Cātaka birds,

Impel the exited peacocks to cry out,

And render the Ketaka flowers hard and stiff.

But O pitiless One!

What is Your intent in inflicting the malaise of consciousness upon a lover Who, by chancing upon a spell of fainting, relieves Her* pain of separation from Her beloved?"

Śrī Bhavabhūti

* Rādhā is referring to Herself in the third person.

दृष्टं केतकधूलिधूसरमिदं व्योम क्रमाद्वीक्षिता:
कच्छान्ताश्च शिलीन्ध्रकन्दलभृत: सोढा: कदम्बानिला:।
सख्य: संवृणुताश्रु मुञ्चत भयं कस्मान्मुधैवाकुला
एतानप्यधुनास्मि वज्रघटिता नूनं सहिष्ये घनान्।।३२७।।

रुद्रस्य।

327. (Rādhā's friends were concerned that She would get wet in the rain. Rādhā assures Her friends thus:)

"I have seen the sky dusky with the pollen of Ketaka flowers,

I have also had a view of the river-bank which resounds with the sound of fish,

And I have endured the wind coming from the Kadamba trees.

O *sakhīs*! Restrain your tears and let go of your fear.

Why do you worry (for Me) for no reason?

I was created out of a thunderbolt and can now surely endure these rain clouds."

Śrī Rudra

सेयं नदी कुमुदबन्धुकरास्त एव
तद् यामुनं तटमिदं विपिनं तदेतत्।
ते मल्लिकासुरभयो मरुतस्त्वमेव
हा प्राणवल्लभ सुदुर्लभतां गतोऽसि।।३२८।।

हरिभट्टस्य।।

328. (Rādhā cries out to Kṛṣṇa thus:)

"This is the same river,

These are the same rays of the moon,

This is the same bank of the Yamunā,

This is the same forest grove,

And this is the same breeze infused with the fragrance of Mallikā flowers.

But alas! O beloved of My soul! (While all else is the same) You have become so very elusive."

Śrī Hari Bhaṭṭa

यदुनाथ भवन्तमागतं
कथयिष्यन्ति कदा मदालयः।
युगपत् परितः प्रधाविता
विकसद्भिर्वदनेन्दुमण्डलैः।।३२९।।

तैरभुक्तकवैः।।

329. "O king of the Yadu clan!

When will My friends come running to My house from all sides and all at the same time,

And announce Your arrival by their blooming faces; faces blooming like the disk of the moon?"

Śrī Tairabhukta Kavi

अयि दीनदयार्द्रनाथ हे
मथुरानाथ कदावलोक्यसे।

* Rādhā is referring to Herself in the third person.

दृष्टं केतकधूलिधूसरमिदं व्योम क्रमाद्वीक्षिताः
कच्छान्ताश्च शिलीन्ध्रकन्दलभृतः सोढाः कदम्बानिलाः।
सख्यः संवृणुताश्रु मुञ्चत भयं कस्मान्मुधैवाकुला
एतानप्यधुनास्मि वज्रघटिता नूनं सहिष्ये घनान्।।३२७।।

रुद्रस्य।

327. (Rādhā's friends were concerned that She would get wet in the rain. Rādhā assures Her friends thus:)

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Why do you worry (for Me) for no reason?

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ते मल्लिकासुरभयो मरुतस्त्वमेव
हा प्राणवल्लभ सुदुर्लभतां गतोऽसि।।३२८।।

हरिभट्टस्य।।

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"This is the same river,

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This is the same forest grove,

And this is the same breeze infused with the fragrance of Mallikā flowers.

But alas! O beloved of My soul! (While all else is the same) You have become so very elusive."

Śrī Hari Bhaṭṭa

यदुनाथ भवन्तमागतं
कथयिष्यन्ति कदा मदालयः।
युगपत् परितः प्रधाविता
विकसद्भिर्वदनेन्दुमण्डलैः।।३२९।।

तैरभुक्तकवेः।।

329. "O king of the Yadu clan!

When will My friends come running to My house from all sides and all at the same time,

And announce Your arrival by their blooming faces; faces blooming like the disk of the moon?"

Śrī Tairabhukta Kavi

अयि दीनदयार्द्रनाथ हे
मथुरानाथ कदावलोक्यसे।

हृदयं त्वदलोककातरं
दयित भ्राम्यति किं करोम्यहम्।।३३०।।
श्रीमाधवेन्द्रपुरीपादानाम्।।

330. "O Lord Who abounds in compassion for the distressed!

O king of Mathurā! When will You behold Me?

My beloved! My heart, that grieves Your absence from My sight, is fluttering.

Oh! What shall I do?"

Śrī Mādhavendra Purī

प्रथयति न तथा ममार्तिमुच्चैः
सहचरि वल्लवचन्द्रविप्रयोगः।
कटुभिरसुरमण्डलैः परीते
दनुजपतेर्नगरे यथास्य वासः।।३३१।।
श्रीरघुनाथदासस्य।।

331. "O friend! My separation from the cowherd chief (Kṛṣṇa) does not so greatly aggravate My distress, as does His stay in the city of the demon-king (Kaṁsa) which is infested with hosts of ferocious demons."

Śrī Raghunāthadāsa

चूताङ्कुरे स्फुरति हन्त नवे नवेऽस्मिन्
जीवोऽपि यास्यतितरां तरलस्वभावः।
किं त्वेकमेव मम दुःखमभूदनल्पं
प्राणेश्वरेण सहितो यदयं न यातः।।३३२।।

राङ्गस्य।।

332. "Alas! With the sprouting forth of these tender mango shoots, shall My life, precarious of nature, most certainly depart (from My body).

But this one great regret has come upon Me -- that why did My life not depart along with the master of My soul (when He left for Mathurā)?"

Śrī Rāṅga

आशैकतन्तुमवलम्ब्य विलम्बमाना
रक्षामि जीवमवधिर्नियतो यदि स्यात्।
नो चेद्विधिः सकललोकहितैककारी
यत् कालकूटमसृजत्तदिदं किमर्थम्।।३३३।।

हरेः।।

333. "I shall preserve My life by taking refuge in the one thread of hope that this period of time (of waiting for My beloved), which is so very long, shall have its limit.

If this is not to be, then to what purpose has our Creator, who is the one benefactor of the whole world, created Kālakūṭam* ?"

Śrī Hari

* Kālakūṭam is a deadly poison. Rādhā is implying that She would rather end Her life by consuming poison than endure the uncertainty of meeting Her beloved Kṛṣṇa.

प्रसर शिशिरामोदं कौन्दं समीर समीरय
प्रकटय शशिन्नाशाः कामं मनोज समुल्लस।
अवधिदिवसः पूर्णः सख्यो विमुञ्चत तत्कथां

हृदयमधुना किञ्चित् कर्तुं ममान्यदिहेच्छति।।३३४।।

रुद्रस्य।।

334. "O winter season! May you spread the fragrance of jasmine flowers.

O wind! May you blow as you will.

O moon! May you illuminate all the directions.

O Cupid! May you rejoice to your heart's content.

O friends! This day, which was to end the period of absence (of My beloved), is over. (And He has not yet come.) So cease to speak of Him.

Over here, at this moment, does My heart desire to do something else*."

Śrī Rudra

* Rādhā is implying that She wishes to end Her life.

नायाति चेद् यदुपतिः सखि नैतु कामं
प्राणास्तदीयविरहाद् यदि यान्ति यान्तु।
एकः परं हृदि महान् मम वज्रपातो
भूयो यदिन्दुवदनं न विलोकितं तत्।।३३५।।

हरिभट्टस्य।।

335. "If the chief of the Yadu clan does not come, O *sakhī*, then let Him not come if that be His desire.

And if (the pain of) My separation from Him causes My soul to depart (from My body) then let it go.

But the one supreme and mighty thunderbolt that has struck My heart is (the calamity) that I did not, for one more time, look upon that moon-like visage (of My beloved Kṛṣṇa)."

Śrī Hari Bhaṭṭa

पंश्चत्वं तनुरेतु भूतनिवहाः स्वांशे विशन्तु स्फुटं
धातारं प्रणिपत्य हन्त शिरसा तत्रापि याचे वरम्।
तद्वापीषु पयस्तदीयमुकुरे ज्योतिस्तदीयाङ्गन-
व्योम्नि व्योम तदीयवर्त्मनि धरा तत्तालवृन्तेऽनिलः।।३३६।।

षाण्मासिकस्य।।

336. "May My body attain death and may the assemblage of the five elements (constituting My body) enter into their respective primordial states.

Yet do I bow My head to our Maker and beseech Him for the benediction that (upon the dissolution of My body) may –

My water element merge with the water of His (Kṛṣṇa's) bathing tub,

My light (fire element) merge into His mirror,

My space element merge with the space of His courtyard,

My earth element merge into (the earth on) His walking path,

And that My air element merge into His hand-fan."

Śrī Ṣāṇmāṣika

आश्लिष्य वा पादरतां पिनष्टु मा-
मदर्शनान्मर्महतां करोतु वा।
यथा तथा वा विदधातु लम्पटो

मत्प्राणनाथस्तु स एव नापरः।।३३७।।

श्रीभगवतः।।

337. "May He embrace Me Who am devoted to His feet,

Or may He trample upon Me,

Or may He tear My heart by going out of My sight.

In whatever manner may that philanderer treat Me,

He shall be the lord of My soul,

And there shall be none other than He.

Lord Caitanya

मथुरायां यशोदास्मृत्या कृष्णवाक्यम्

ताम्बूलं स्वमुखार्धचर्वितमितः को मे मुखे निक्षिपे-
दुन्मार्गप्रसृतं च चाटुवचनैः को मां वशे स्थापयेत्।
एह्येहीति विदूरसारितभुजः स्वाङ्के निधायाधुना
केलिस्रस्तशिखण्डकं मम पुनर्व्याधूय बध्नातु कः।।३३८।।

तैरभुक्तस्य।।

WHEN IN MATHURĀ, KṚṢṆA REMINISCES ABOUT HIS MOTHER YAŚODĀ

338. "Who will smear My face with the half-chewed *tāmbūla** from her mouth?

And when I go astray (in My naughty pranks), who will bring Me under control with her sweet words?

'Come! Come!' Beckoning Me thus, who will stretch out her arms from far and place Me on her lap now? And having done so, remove My crest of peacock feathers that would slip down during play and tie it up once again?"

Śrī Tairabhukta Kavi

* See note on verse 216.

अथ श्रीराधास्मृत्या हरेर्वाक्यम्

यदि निभृतमरण्यं प्रान्तरं वाप्यपान्थं
कथमपि चिरकालं पुण्यपाकेन लप्स्ये।
अविरलगलदस्रैर्घघरध्वानमिश्रैः
शशिमुखि तव शोकैः प्लावयिष्ये जगन्ति।।३३९।।

तैरभुक्तकवेः।।

LORD HARI REMINISCES ABOUT RĀDHĀ

339. "O moon-faced One!

If, as a fruition of My pious merits, I were to somehow, for a long time to come, find Myself in an obscure and forsaken forest, or on a lonely and desolate pathway,

Then shall I inundate the whole world with My incessantly flowing tears, tears that resound with the grief of separation from You."

Śrī Tairabhukta Kavi

उद्धवं प्रति हरेर्वाक्यम्

विषयेषु तावदबलास्तास्वपि गोप्यः स्वभावमृदुवाचः।
मध्ये तासामपि सा तस्यामपि साचिवीक्षितं किमपि।।३४०।।
कस्यचित्।।

LORD HARI ADDRESSES UDDHAVA

340. "Blessed among all the objects of My love are the womenfolk (of Vraja),

And the best among them are the *gopīs* who are sweet speaking by nature.

But most beloved among even the *gopīs* is She (Rādhā),

And She is dearest when She gives Me sidelong glances."

Anonymous

उद्धवेन राधायां हरेः सन्देशः

आविर्भावदिने न येन गणितो हेतुस्तनीयानपि
क्षीयेतापि न चापराधविधिना नत्या न यो वर्धते।
पीयूषप्रतिवेदिनस्त्रिजगतीदुःखद्रुहः साम्प्रतं
प्रेम्णस्तस्य गुरोः कथं नु करवै वाङ्निष्ठतालाघवम्।।३४१।।
केषाञ्चित्।।

UDDHAVA CONVEYS LORD HARI'S MESSAGE TO RĀDHĀ

341. "On the day of its advent, the love between Us, was not in the least contingent upon any (extraneous) cause.

That love shall not wane upon Our offences to each other, nor will it increase by Our mutual entreaties.

Our love is but the relish of the nectar of immortality that destroys the woes of the three worlds.

And now, how can I render trivial the glory of that love by expressing it in speech?"

Anonymous

आस्तां तावद्वचनरचनाभाजनत्वं विदूरे
दूरे चास्तां तव तनुपरीरम्भसम्भावनापि ।
भूयो भूयः प्रणतिभिरिदं किं तु याचे विधेया
स्मारं स्मारं स्वजनगणने कापि रेखा ममापि ।।३४२ ।।
केशवभट्टाचार्याणाम् ।।

342. "May those attributes that render Me worthy of speaking to You be far from Me,

And may the prospect of embracing Your body also elude Me.

Even then do I, while bowing before You again and again, implore You that when You count Your dear ones, (pray) think of Me over and over again and carve* a line for Me as well."

Śrī Keśava Bhaṭṭācārya

* i.e. do count Me among Your dear ones.

वृन्दावनं गच्छत उद्धवस्य वाक्यम्

इयं सा कालिन्दी कुवलयदलस्निग्धमधुरा
मदान्धव्याकूजत्तरलजलरङ्कुप्रणयिनी।
पुरा यस्यास्तीरे सरभससतृष्णं मुरभिदो
गताः प्रायो गोपीनिधुवनविनोदेन दिवसाः।।३४३।।

दशरथस्य।।

UDDHAVA'S UTTERANCES AS HE WAS GOING TO VṚNDĀVANA

343. ""This is the same sweet and charming Yamunā river who* abounds with clusters of blue lotuses,

In whom playful water creatures, being overwhelmed with delight, cry out affectionately,

And on whose shores, a long time ago, did (Kṛṣṇa) the slayer of the demon Mura, possessed of desire and passion, spend most of His days in delighting Himself in erotic sports with the *gopīs*."

Śrī Daśaratha

* Rivers are traditionally considered living entities. The Yamunā is thus referred to as a person in this verse.

पुरेयं कालिन्दी व्रजजनवधूनां स्तनतटी-
तनूरागैर्भिन्ना शबलसलिलाभूदनुदिनम्।
अहो तासां नित्यं रुदितगलितैः कज्जलजलै-
रिदानीं यातेऽस्मिन् द्विगुणमलिनाभून्मुररिपौ।।३४४।।

सर्वानन्दस्य।।

344. "Each day in the past, did the waters of the Yamunā become variously hued as they were blended with the colourful anointments on the breasts and bodies of the maidens of Vraja.

But alas! The waters have now become twice as murky due to flowing in of the maidens' tears mixed with *kajjala**, for they have been weeping everyday since the departure of Murāri."

Śrī Sarvānanda

* *Kajjala* is a black collyrium that is used for beautifying the eyes.

इदं तत् कालिन्दीपुलिनमिह कंसासुरभिदो
यशः शृण्वद् वक्त्रस्खलितकवलं गोकुलमभूत्।
भ्रमद्वेणुक्वाणश्रवणमसृणोत्तारमधुर-
स्वराभिर्गोपीभिर्दिशि दिशि समुद्घूर्णमनिशम्।।३४५।।

मोटकस्य।।

345. "This is the same bank of the Yamunā,

Where fodder dropped out of the mouths of the (enthralled) herd of cows as they were hearing (narrations of) the glories of the slayer of the demon Kaṁsa,

And where the *gopīs*, whose speech is so charming and so exceedingly sweet, upon hearing the roving* sound of the flute (of Kṛṣṇa), began to search relentlessly in every direction (for the source of the sound)."

Śrī Moṭaka

* Kṛṣṇa was wandering about while playing His flute. The *gopīs* thus perceived the sound of the flute as 'roving'.

ताभ्यो नमो वल्लववल्लभाभ्यो
यासां गुणैस्तैरभिचिन्त्यमानैः।

वक्षःस्थले निःश्वसितैः कदुष्णै-
र्लक्ष्मीपतेर्म्लायति वैजयन्ती।।३४६।।

कस्यचित्।।

346. "As the husband of Goddess Lakṣmī ruminates upon the virtues of the *gopīs*, His warm breaths cause the Vaijantī* garland of flowers on His chest to wither.

To those *gopīs* do I offer My salutations."

Anonymous

* The Vaijantī is a special kind of garland worn by the Lord and is so long as to reach up to His knees. It is made of various kinds of wild flowers.

व्रजदेवीकुलं प्रत्युद्धववाक्यम्

वियोगिनीनामपि पद्धतिं वो
न योगिनो गन्तुमपि क्षमन्ते।
यद् ध्येयरूपस्य परस्य पुंसो
यूयं गता ध्येयपदं दुरापम्।।३४७।।

कस्यचित्।।

UDDHAVA ADDRESSES THE *GOPĪS* OF VRAJA

347. "Your mode of devotion, wherein you pine for your beloved (Kṛṣṇa) when in separation from Him, cannot be attained even by *yogīs*.

You have attained that state of devotion to the worshipable form of the Supreme Person; a state of devotion that is worthy of veneration and is elusive as well."

Anonymous

उद्धवे दृष्टे सखीं प्रति राधावाक्यम्

कल्याणं कथयामि किं सहचरि स्वैरेषु शश्वत् पुरा
यस्या नाम समीरितं मुररिपोः प्राणेश्वरीति त्वया।
साहं प्रेमभिदाभयात् प्रियतमं दृष्ट्वापि दूतं प्रभोः
सन्दिष्टास्मि न वेति संशयवती पृच्छामि नो किञ्चन।।३४८।।
रामचन्द्रदासस्य।।

UPON SEEING UDDHAVA, RĀDHĀ SPEAKS TO HER FRIEND

348. "O friend! What can I say about My well being?

During our casual conversations in the past, you would repeatedly utter My name and speak of Me as 'the Mistress of Murāri's heart'.

(And now) I, the very same person you spoke of, am anxious about whether or not I have been sent any message (from Murāri).

Thus, for fear of losing out in love, do I, even upon seeing (Uddhava) the dearest messenger of My Lord, ask for nothing*."

Śrī Rāmacandradāsa

* Rādhā is implying that She prefers Her state of uncertainty than to risk the possibility of being told by Udhava that Kṛṣṇa has sent Her no message.

श्रीराधां प्रत्युद्धववाक्यम्

मलिनं नयनाञ्जनाम्बुभि-
मुर्खचन्द्रं करभोरु मा कुरु।
करुणावरुणालयो हरि-
स्त्वयि भूयः करुणां विधास्यति।।३४९।।

षष्ठीदासस्य।।

UDDHAVA ADDRESSES RĀDHĀ

349. "O Karabhorū* ! Do not besmear Your moon like visage with tears charged with *añjana*** .

For Lord Hari, Who is but the ocean of compassion, shall once again bestow His grace upon You."

Śrī Ṣaṣṭhīdāsa

* See verse 226.
** '*Añjana*' is synonymous with '*kajjala*' used in verse 344 above.

उद्धवं प्रति राधासखीवाक्यम्

हस्तोदरे विनिहितैककपोलपाले-
रश्रान्तलोचनजलस्नापिताननायाः।
प्रस्थानमङ्गलदिनावधि माधवस्य
निद्रालवोऽपि कुत एव सरोरुहाक्ष्याः।।३५०।।

हरिहरस्य।।

RĀDHĀ'S *SAKHĪ* ADDRESSES UDDHAVA

350. (In describing Rādhā's miserable state to Uddhava, the *sakhī* says:)

"Ever since that providential day on which Murāri departed,

She has been simply sitting with Her cheek resting on the palm of Her hand,

And has been bathing Her face with the tears flowing from Her weary eyes.

So how could the lotus-eyed One possibly have had even a wink of sleep?"

Śrī Harihara

निश्चन्दनानि वणिजामपि मन्दिराणि
निष्पल्लवानि च दिगन्तरकाननानि।
निष्पङ्कजान्यपि सरित्सरसीकुलानि
जातानि तद्विरहवेदनया न शान्तम्।।३५१।।

तस्यैव।।

351. "There is no sandalwood left, not even in the homes of merchants,

There are no more tender shoots in the forests in all the directions,

And there are no more lotuses in all the rivers and lakes.

And yet Her agony of separation from Her beloved does not subside."

Śrī Harihara

Note: The *sakhī* is referring to sandalwood and tender shoots and lotuses as the various devices that she and her friends have used to relieve Rādhā of Her suffering.

प्राणस्त्वं जगतां हरेरपि पुरा सङ्केतवेणुस्वना-
नादाय व्रजसुभ्रुवामिह भवान् मार्गोपदेशे गुरुः।
हं हो माथुररनिष्कुटानिल सखे सम्प्रत्यपि श्रीपते-
रङ्गस्पर्शपवित्रशीतलतनुस्त्राता त्वमेकोऽसि नः।।३५२।।

रामचन्द्रदासस्य।।

352. (The *sakhī* addresses the wind thus:)

"You are the life-force of the universe!

As in the past, you carry the suggestive melodies of Lord Hari's flute to the lovely-browed maidens of Vraja and thus are the *guru* who guides them on their path (of devotion to the Lord).

O friend! O wind who flows through the forest groves of Mathurā!

By virtue of touching the limbs of Śrīpati (Kṛṣṇa), you are the embodiment of purity and of tranquility.

Thus, at this time, you are our one and only guardian angel."

Śrī Rāmacandradāsa

राधासख्या एव कृष्णे सन्देशः

त्वद्देशागतमारुतेन मृदुना सञ्जातरोमाञ्चया
त्वद्रूपाङ्कितचारुचित्रफलके सन्तर्पयन्त्या दृशम्।
त्वन्नामामृतसिक्तकर्णपुटया त्वन्मार्गवातायने

तन्व्या पञ्चमगीतगर्भितगिरा रात्रिन्दिवं स्थीयते।।३५३।।
त्रिविक्रमस्य।।

RĀDHĀ'S *SAKHĪ* DELIVERS A MESSAGE TO KṚṢṆA

353. (The *sakhī* describes Rādhā's state to Kṛṣṇa thus:)

"Succumbing to a state of horripilation due to (the caress of) the gentle breeze flowing from Your land,

Gratifying Her eyes by (gazing at) the charming picture-board that bears Your form,

Nourishing Her ears by (the sound of) Your ambrosial names,

And singing with Her voice charged with the 'fifth note', the slender-limbed One sits, night and day, on the window facing Your arrival path."

Śrī Trivikrama

अङ्गेऽनङ्गज्वरहुतवहश्चक्षुषि ध्यानमुद्रा
कण्ठे जीवः करकिशलये दीर्घशायी कपोलः।
अंसे वेणी कुचपरिसरे चन्दनं वाचि मौनं
तस्याः सर्वं स्थितमिति न च त्वां विना क्वापि चेतः।।३५४।।
क्षेमेन्द्रस्य।।

354. "The 'fever of Cupid' scorches Her body,

Her eyes express a state of trance,

Her vital breath chokes Her throat (in attempting to escape Her body),

Her cheek rests for so very long on Her tender hands,

Her (unkempt) hair fall on Her shoulders,

Her bosom is smeared with sandal paste,

And Her speech has assumed the mode of silence.

Thus is Her state. And (in such a state) She is conscious of nothing else but You."

Śrī Kṣemendra

दृष्टे चन्द्रमसि प्रलुप्ततमसि व्योमाङ्गनस्थेयसि
स्फूर्जन्निर्मलतेजसि त्वयि गते दूरं निजप्रेयसि।
श्वासः कैरवकोरकीयति मुखं तस्याः सरोजीयति
क्षीरोदीयति मन्मथो दृगपि च द्राक् चन्द्रकान्तीयति।।३५५।।
भीमभट्टस्य।।

355. "When You, Her beloved, go far away,

Then upon seeing the moon, the dispeller of darkness, seated in the firmament, glittering with unblemished effulgence,

Her breaths become deep and intense as do white lotuses bloom at moonrise,

Her countenance looses all expression in the likeness of a lotus-flower closing its petals at nightfall,

Her emotions of love swell like a tide in the ocean of milk,

And Her eyes spontaneously shed tears just as a moon-stone oozes as it dissolves under the moonlight."

Śrī Bhīmabhaṭṭa

अस्याः सदा विरहवह्निशिखाकलाप-
तप्ते स्थितोऽसि हृदये त्वमिह प्रियायाः।
प्रालेयशीकरसमे हृदि ते मुरारे
राधा क्षणं वसति नैव कदापि धूर्त।।३५६।।

शङ्करस्य।।

356. "O Murāri! You forever reside in the heart of Your beloved which burns in the bundle of flames of the fire of agony of Her separation from You.

But O wicked One! Rādhā does not ever dwell, for even a moment, in Your heart which is (small and cold) like a flake of snow."

Śrī Śaṅkara

अस्यास्तापमहं मुकुन्द कथयाम्येणीदृशस्ते कथं
पद्मिन्याः सरसं दलं विनिहितं यस्याः सतापे हृदि।
आदौ शुष्यति सङ्कुचत्यनु ततश्चूर्णत्वमापद्यते
पश्चान्मुर्मुरतां दधद्दहति च श्वासावधूतः शिखी।।३५७।।

शान्तिकरस्य।।

357. "How can I relate to You, O Mukunda, the agony of the deer-eyed One,

Who clasps a bunch of blooming lotuses against Her agonized heart.

Drying up at first, the flowers wither away, and are then reduced to powder.

After that they begin to crackle as they burn in the fire of agony that She releases with Her breaths."

Śrī Śāntikara

उद्धूयेत तनूलतेति नलिनीपत्रेण नो बीज्यते
स्फोटः स्यादिति नाङ्गकं मलयजक्षोदाम्भसा सिच्यते।
स्यादस्यातिभरात् पराभव इति प्रायो न वा पल्लवा-
रोपो वक्षसि तत् कथं कृशतनोराधिः समाधीयताम्।।३५८।।

आनन्दस्य।।

358. "We do not fan Her with lotus-leaves for Her delicate body may tremble,

We do not sprinkle on Her water blended with sandal-wood powder, for that may scald Her limbs,

And we do not place flower buds on Her chest for their weight may be too much for Her to bear.

(So tell us O Kṛṣṇa!) How can we relieve the anguish of the slender-bodied One?"

Śrī Ānanda

निवसति यदि तव हृदये सा राधा वज्रघटितेऽस्मिन्।
तत् खलु कुशलं तस्याः स्मरविशिखैस्ताड्यमानयाः।।३५९।।

कस्यचित्।।

359. "If Rādhā, Who is struck by the arrows of Cupid,

Were to reside in Your heart which is made of a thunderbolt,

Then blessed would She be."

Anonymous

उन्मीलन्ति नखैर्लुनीहि वहति क्षौमाञ्चलेनावृणु
क्रीडाकाननमाविशन्ति वलयक्वाणैः समुत्रासय।

इत्थं पल्लवदक्षिणानिलकुहूकण्ठीषु साङ्केतिक-
व्याहाराः सुभग त्वदीयविरहे राधासखीनां मिथः।।३६०।।
शम्भोः।।

360. "O blessed One!

While Rādhā laments Your absence, Her *sakhīs* allude to flower buds, to the southern wind and to a cuckoo bird and speak thus to each other:

'Pluck the sprouting ones with your nails.

Shield the draught with the skirt of your silken garment.

Frighten it away with the sound of your bangles for it has entered the play-grove (of Rādhā and Kṛṣṇa).'"

Śrī Śambhu

Note: The *sakhis* were concerned that if Rādhā were to see, feel or hear anything that would remind of Her of Her romantic dalliances with Kṛṣṇa, then Her pain of separation would be aggravated.

गलत्येका मूर्च्छा भवति पुनरन्या यदनयोः
किमप्यासीन्मध्यं सुभग निखिलायामपि निशि।
लिखन्त्यास्तत्रास्याः कुसुमशरलेखं तव कृते
समाप्तिं स्वस्तीति प्रथमपदभागोऽपि न गतः।।३६१।।
शचीपतेः।।

361. "O blessed One!

(As Rādhā pines for You) She swoons, and as soon as She awakens She swoons again.

When, during the entire night, could She have had any respite between Her fainting spells?

Then as She writes a love-letter to You. She does not complete even the first part of the word '*svasti**'."

Śrī Śacīpati

* The word '*svasti*' means 'may you be blessed' or 'may all be well with you' and is often used in the beginning of letters.

चित्राय त्वयि चिन्तिते तनुभुवा चक्रे ततज्यं धनु-
र्वर्तिं धर्तुमुपागतेऽङ्गुलियुगे बाणो गुणे योजितः।
प्रारब्धे तव चित्रकर्मणि धनुर्मुक्तास्त्रभिन्ना भृशं
भित्तिं द्रागवलम्ब्य केशव चिरं सा तत्र चित्रायते।।३६२।।

बाणस्य।।

362. "As She thinks of painting Your picture. Cupid strings his bow.

As She comes to grasp the paintbrush with Her fingers, he places an arrow against the bowstring.

As She commences the task of painting Your picture. he releases an arrow from his bow.

And O Keśava! Upon being struck so very severely (by Cupid's arrow). She hastily clings onto a wall, and for a very long time She remains (motionless) in the mode of painting Your picture."

Śrī Bāṇa

त्वामन्तःस्थिरभावनापरिणतं मत्वा पुरोऽवस्थितं
यावद्दोर्वलयं करोति रभसादग्रे समालिङ्गितुम्।
तावत्तं निजमेव देहमचिरादालिङ्ग्य रोमाञ्चितां
दृष्ट्वा वृष्टिजलच्छलेन रुदितं मन्ये पयोदैरपि।।३६३।।

कस्यचित्।।

363. "Her steadfast feelings for You in Her heart make Her believe that You are present before Her.

As She fervently folds Her outstretched arms for embracing You, She happens to embrace Her very own body,

And doing so She immediately succumbs to a state of horripilation.

Upon seeing Her so, even the clouds shed rain water which I think to be their excuse for weeping (at Rādhā's miserable state)."

Anonymous

अच्छिन्नं नयनाम्बु बन्धुषु कृतं तापः सखीष्वाहितो
दैन्यं न्यस्तमशेषतः परिजने चिन्ता गुरुभ्योऽर्पिता।
अद्य श्वः किल निर्वृतिं व्रजति सा श्वासैः परैः खिद्यते
विस्रब्धो भव विप्रयोगजनितं दुःखं विभक्तं तया।।३६४।।

रुद्रस्य।।

364. "Do believe what I say about how Your beloved shares Her pain of separation from You.

She gives Her incessantly flowing tears to Her kinsmen,

She places the agony of Her heart upon Her friends,

She confers completely Her pathetic state upon Her servants,

And She surrenders Her anxiety to Her parents and elders.

Today or tomorrow She shall most certainly attain to ultimate liberation (i.e. death), for even Her breaths are tormenting Her."

Śrī Rudra

अथास्या एव सप्रणयेर्ष्यं जल्पितम्

मुखमाधुर्यसमृद्धया परहृदयस्य ग्रहीतरि प्रसभम्।
कृष्णात्मनि परपुरुषे सौहृदकामस्य का शरीराशा।।३६५।।

जगन्नाथसेनस्य।।

SHE (RĀDHĀ) SPEAKS WITH FEELINGS OF WISTFUL LONGING AND ENVY

365. "Why should One care for One's body*,

While desiring the friendship of that Supreme Person, Kṛṣṇa Himself,

Who perforce steals the hearts of others** by exuberance of sweetness of speech."

Śrī Jagannātha Sena

* i.e. why should One care for One's life?
** i.e. of other maidens.

अथ व्रजदेवीनां सोत्प्रासः सन्देशः

वाचा तृतीयजनसङ्कटदुःस्थया किं
किं वा निमेषविरसेन विलोकितेन।
हे नाथ नन्दसुत गोकुलसुन्दरीणा-
मन्तश्चरी सहचरी त्वयि भक्तिरेव।।३६६।।

कस्यचित्।।

A JESTFUL BUT DESPERATE MESSAGE FROM THE MAIDENS OF VRAJA

366. "O Lord! O son of Nanda!

(In our mutual relationship) what place is there for the distress call of a third person?

What comfort to Me now is the look You gave Me (while leaving for Mathurā), a look imbued with love and without the blinking of Your eyes?

For us damsels of Gokula, the devotion to You that sports in our hearts is our only companion (in this time of distress)."

Anonymous

अथ यथार्थसन्देशः

मुरलीकलनिक्वणैर्या गुरुलज्जाभरमप्यजीगणन्।
विरहे तव गोपिकाः कथं समयं ता गमयन्तु माधव।।३६७।।

षष्ठीदासस्य।।

A CANDID MESSAGE (FROM THE *GOPĪS*)

367. "O Mādhava!

The *gopīs*, upon hearing the sweet sound of Your flute, would disregard even the overwhelming embarrassment of their elders*.

So how can these *gopīs* beguile this time of separation from You?"

Śrī Ṣaṣṭhīdāsa

* The *gopīs* would become so enchanted by the sound of Kṛṣṇa's flute that their love-smitten behaviour was embarrassing to their elders.

मथुरापथिक मुरारेरुपगेयं द्वारि वल्लवीवचनम्।
पुनरपि यमुनासलिले कालियगरलानलो ज्वलति।।३६८।।

वीरसरस्वत्याः।।

368. "O traveler to Mathurā (Uddhava)!

Proclaim loudly upon the doorstep of Murāri, these words of the cowherd girls:

'Once again do the waters of the Yamunā burn with the fire of the venom of the serpent Kāliya*'."

Śrī Vīra Sarasvatī

* Kāliya was a large ferocious serpent with a thousand hoods who once inhabited the river Yamunā and had poisoned its waters with his venom. As a child Kṛṣṇa had subdued Kāliya and made him leave the Yamunā. By referring to the 'venom of Kāliya' the *gopīs* are saying that their agony of separation from Kṛṣṇa is so intense that it is as if the serpent Kāliya had once again plagued the waters of the Yamunā.

अथ द्वारावतीस्थस्य हरेर्विरहः

कालिन्दीमनुकूलकोमलरयामिन्दीवरश्यामलाः
शैलोपान्तभुवः कदम्बकुसुमैरामोदिनः कन्दरान्।
राधां च प्रथमाभिसारमधुरां जातानुतापः स्मर-
न्नस्तु द्वारवतीपतिस्त्रिभुवनामोदाय दामोदरः।।३६९।।

शरणस्य।।

WHILE RESIDING IN DVĀRAKĀ, LORD HARI SUFFERS PAIN OF SEPARATION (FROM RĀDHĀ)

369. Dāmodara, the lord of Dvārakā, remembers --

The smooth, gentle flow of the Yamunā,

The ground around the (Govardhana) mountain which is dark as a blue lotus,

The mountain caves that are imbued with the fragrance of Kadamba flowers,

And the sweet and charming Rādhā (as He saw Her) in their first rendezvous.

May the Lord, Who is overcome by sadness while He so reminisces, delight the three worlds!

Śrī Śaraṇa

कामं कामयते न केलिनलिनीं नामोदते कौमुदी-
निस्यन्दैर्न समीहते मृगदृशामालापलीलामपि।
सीदन्नेष निशासु निःसहतनुर्भोगाभिलाषालसै-
रङ्गैस्ताम्यति चेतसि व्रजवधूमाधाय मुग्धो हरिः।।३७०।।

तस्यैव।।

370. No longer does He so fondly desire the play-lotus (offered to Him by His queens),

No more does He derive pleasure from the flood of moonlight,

And nor does He long to indulge in playful talk with His deer-eyed queens.

Unable to bear the weight of His body, He reclines all night long.

While His heart dwells on (Rādhā) the damsel of Vraja and as He craves Her company, His body succumbs to lassitude and He becomes stupefied with grief.

And so remains the musing Lord Hari.

Śrī Śaraṇa

रत्नच्छायाच्छुरितजलधौ मन्दिरे द्वारकाया
रुक्मिण्यापि प्रबलपुलकोद्भेदमालिङ्गितस्य ।
विश्वं पायान्मसृणयमुनातीरवानीरकुञ्जे
राधाकेलीपरिमलभरध्यानमूर्च्छा मुरारेः । ।३७१ । ।

उमापतिधरस्य । ।

371. The luster of the jewels (inlaid on the palace walls) are reflected in the waters of the ocean,

In His palace in Dvārkā, upon being embraced by queen Rukmiṇī, Lord Murāri experiences a state of intense horripilation.

And then the Lord swoons as the queen's embrace reminds Him of the profuse fragrance He had experienced during His dalliance with Rādhā in the cane groves on the glistening banks of the Yamunā.

May the Lord's fainting spell protect the whole world!

Śrī Umāpatidhara

निर्मग्नेन मयाम्भसि प्रणयतः पाली समालिङ्गिता
केनालीकमिदं तवाद्य कथितं राधे मुधा ताम्यसि ।
इत्युत्स्वप्नपरम्परासु शयने श्रुत्वा वचः शार्ङ्गिणो
रुक्मिण्या शिथिलीकृतः सकपटं कण्ठग्रहः पातु वः । ।३७२ । ।

तस्यैव । ।

372. (One day Lord Śārṅgī* and queen Rukmiṇī were sleeping, with their arms around each other, when the Lord spoke out in His dream:)

"O Rādhā! Who today has told You this falseness that while I was immersing Myself in the (river) waters, I lovingly hugged (the *gopī*) Pālī?

You are distressed in vain."

Upon hearing these words that Lord Śārṅgī spoke while He was dreaming in His sleep, queen Rukmiṇī, on some pretext, slackened Her embrace.

May Lord Śārṅgī protect you.

Śrī Umāpatidhara

* 'Śārṅga' means 'a bow', especially the bow of Viṣṇu. Lord Kṛṣṇa is thus referred to as Śārṅgī.

अथ वृन्दावनाधीश्वरीविरहगीतम्

याते द्वारवतीपुरं मुररिपौ तद्वस्त्रसंव्यानया
कालिन्दीतटकुञ्जवञ्जुललतामालम्ब्य सोत्कण्ठया।
उद्गीतं गुरुबाष्पगद्गदगलत्तारस्वरं राधया
येनान्तर्जलचारिभिर्जलचरैरप्युत्कमुत्कूजितम्।।३७३।।

अपराजितस्य।।

THE SONG OF (RĀDHĀ) THE EMPRESS OF VṚNDĀVANA AS SHE LAMENTS HER SEPARATION FROM HER BELOVED

373. Upon Murāri's departure for Dvārakā, Rādhā drapes Herself in His clothes and She reclines upon a branch of an Aśoka tree in a grove on the banks of the Yamunā.

And upon so reclining, distressed by Her longing for Her beloved, weeping profusely, does She sing with faltering voice, in a pitch of such intensity that She causes the creatures dwelling in the river waters to become aroused with emotion and to cry out aloud.

Śrī Aparājita

अथ व्रजदेवीनां सन्देशः

पान्थ द्वारवतीं प्रयासि यदि हे तद्देवकीनन्दनो
वक्तव्यः स्मरमोहमन्त्रविवशा गोप्योऽपि नामोज्झिताः।
एताः केलिकदम्बधूलिपटलैरालोकशून्या दिशः
कालिन्दीतटभूमयोऽपि भवतो नायान्ति चित्तास्पदम्।।३७४।।
गोवर्धनाचार्यस्य।।

THE MESSAGE OF THE *GOPĪS* OF VRAJA

374. "O traveller! If you are going to Dvārakā then give this message to the son of Devakī:

'(Upon leaving Vraja, O Kṛṣṇa) You have indeed forsaken the *gopīs* who have been possessed by Your love, Your love that is but a bewitching incantation.

Do the grounds on the bank of the Yamunā, the environs of which have been obscured from view by the haze of pollen from the

(flowers of the) Kadamba trees, the trees around which we used to play, find no place in Your heart ?' "

Śrī Govardhana Ācārya

ते गोवर्धनकन्दराः स यमुनाकच्छः स चेष्टारसो
भाण्डीरः स वनस्पतिः सहचरास्ते तच्च गोष्ठाङ्गनम् ।
किं ते द्वारवतीभुजङ्ग हृदयं नायाति दोषैरपी-
त्यव्याद्वो हृदि दुःसहं व्रजवधूसन्देशशल्यं हरेः ।।३७५।।

नीलस्य ।।

375. "The caves of the Govardhana mountain,

The banks of the Yamunā river,

The fig-tree called Bhāṇḍīra that You played on,

The (Kadamba) tree (You climbed after stealing the clothes of the *gopīs*),

Your (dear) friends,

And the cow-pen (You used to play in).

O gallant of Dvārakā!

Do not the thoughts of all these disturb Your heart?"

This message of the maidens of Vraja is but an unbearable splinter in the heart of the Lord.

May that splinter in the heart of Lord Hari protect You."

Śrī Nīla

कालिन्द्याः पुलिनं प्रदोषमरुतो रम्याः शशाङ्कांशवः
सन्तापं न हरन्तु नाम नितरां कुर्वन्ति कस्मात् पुनः।
सन्दिष्टं व्रजयोषितामिति हरेः संशृण्वतोऽन्तःपुरे
निःश्वासा प्रसृता जयन्ति रमणीसौभाग्यगर्वच्छिदः।।३७६।।

376. "The banks of the Yamunā.

The evening breeze.

And the soothing rays of the moon,

Do not in the least remove our agony.

But why do they bring back our pain in its entirety?"

Lord Hari was given this message of the damsels of Vraja in His palace.

As He heard the message He began to breathe deeply in great anguish.

And thus was shattered the pride of good fortune* that had possessed the queens of the Lord.

Glory be to those breaths of the Lord!

The Pañcatantra

* The queens were proud of what they believed to be their good fortune, the fortune of being exclusive recipients of the love of the Lord. But when they saw the Lord expressing His anguish for the plight of the *gopīs*, their pride was shattered.

अथ सुदामानं प्रति श्रीद्वारकेश्वरवचनम्

मा गा इत्यपमङ्गलं व्रज सखे स्नेहेन शून्यं वचः
तिष्ठेति प्रभुता यथाभिलषितं कुर्वित्युदासीनता।
ब्रूमो हन्त सुदाम मित्र वचनं नैवोपचारादिदं
स्मर्तव्या वयमादरेण भवता यावद् भवद्दर्शनम्।।३७७।।

हरेः।।

THE KING OF DVĀRAKĀ (KṚṢṆA) ADDRESSES (HIS FRIEND) SUDĀMĀ

377. (As Sudāmā leaves Dvārakā, Kṛṣṇa addresses Him thus:)

"If I were to say to you 'do not go', then that will be inauspicious.

To say 'go My friend', would mean that I lack affection for you.

If I were to tell you to 'stay on here', then I will be (guilty of) giving you an order.

And to say 'do as you wish', will be an expression of My indifference to you.

O comrade! I do not say all this for the sake of mere courtesy.

Till you see Me again you must, with great reverence, meditate upon Me."

Śrī Hari

स्वगृहादिकं दृष्ट्वा तस्य वचनम्

तद्गेहं नतभित्ति मन्दिरमिदं लब्धावकाशं दिव:
सा धेनुर्जरती चरन्ति करिणामेता घनाभा घटा:।
स क्षुद्रो मुषलध्वनि: कलमिदं सङ्गीतकं योषितां
चित्रं हन्त कथं द्विजोऽयमियतीं भूमिं समारोपित:।।३७८।।

कस्यचित्

SUDĀMĀ'S EXPRESSION (OF SURPRISE) AT SEEING HIS OWN HOUSE ETC.

378. "In place of my house, the walls of which were collapsing (from decrepitude), there is this palace which reaches upto the sky.

Instead of my old cow grazing here, there are these troops of (magnificent) elephants that exude the (dark) hue of rain clouds.

Where could be heard the pathetic sound of the pestle (of my wife) I now hear this wonderful, melodious music of (heavenly) damsels.

Oh! How has a (humble) *brāhmaṇa* like me been placed unto such a blessed state?"

Anonymous

Note: Sudāmā was a poor *brāhmaṇa* and a childhood friend of Kṛṣṇa. Driven to despair by poverty Sudāmā went to Dvārkā where Kṛṣṇa reigned as king. He had intended to ask Kṛṣṇa for a solution to his poverty. Though Kṛṣṇa entertained Sudāmā very warmly and lavishly, Sudāmā did not ask for anything. After leaving Dvārkā when Sudāmā returned home, he saw to his surprise, that during his absence his home and his family had been blessed with great opulence and prosperity. Kṛṣṇa had read His friend's heart and had given him more than he could have ever dreamt of.

अथ कुरुक्षेत्रे श्रीवृन्दावनाधीश्वरीचेष्टितम्

येनैव सूचितनवाभ्युदयप्रसङ्गा
मीनाहतिस्फुरिततामरसोपमेन।
अन्यन्निमील्य नयनं मुदितैव राधा
वामेन तेन नयनेन ददर्श कृष्णम्।।३७९।।

हरस्य।।

THE GESTURES OF (RĀDHĀ) THE EMPRESS OF VṚNDĀVANA ON THE BATTLEFIELD OF KURUKṢETRA

379. Her (left) eye, quivering like a lotus flower struck by fish, announced the novel occasion (of Her meeting Kṛṣṇa on the battlefield).

While winking with Her other eye, Rādhā was extremely gladdened as She looked upon Kṛṣṇa with Her left eye.

Śrī Hara

आनन्दोद्गतबाष्पपूरपिहितं चक्षुः क्षमं नेक्षितुं
बाहू सीदत एव कम्पविधुरौ शक्तौ न कण्ठग्रहे।
वाणी सम्भ्रमगद्गदाक्षरपदा संक्षोभलोलं मनः
सत्यं वल्लभसङ्गमोऽपि सुचिराज्जातो वियोगायते।।३८०।।

शुभ्रस्य।।

380. (Upon seeing Kṛṣṇa, such is Rādhā's state that:)

Her eyes are so filled with tears of ecstasy that She is unable to see,

Afflicted by tremour, Her arms are so languid that She cannot embrace Him,

Her speech falters as She utters words of incoherent syllables.

And Her mind becomes tumultuous with emotion.

It is indeed true that She has been away from Her beloved for so long, that Her meeting with Him arouses in Her all those pangs of separation that She experienced during His absence.

Śrī Śubhra

अथ रहस्यनुनयन्तं कृष्णं प्रति राधावाक्यम्

किं पादान्ते लुठसि विमनाः स्वामिनो हि स्वतन्त्राः
कञ्चित् कालं कचिदभिरतस्तत्र कस्तेऽपराधः।
आगस्कारिण्यहमिह यया जीवितं तद्वियोगे
भर्तृप्राणाः स्त्रिय इति ननु त्वं ममैवानुनेयः।।३८१।।

कस्यचित्।।

RĀDHĀ ADDRESSES KṚṢṆA WHILE THEY ARE ALONE AND WHEN HE IS SUPPLICATING HER (FOR FORGIVENESS)

381. "Why do You, Who are so sad at heart, fall at My feet?

You are My master and are thus sovereign.

What fault is it of Yours if You have been absorbed in some task for some period of time?

I am the guilty One here for I have made it the mode of My life to pine for You when You are away from Me.

A husband is the very life of a woman. Thus it is You Who deserve to be the object of My supplication."

Anonymous

अथ तत्रैव सखीं प्रति राधावचनम्

य: कौमारहर: स एव हि वरस्ता एव चैत्रक्षपा-
स्ते चोन्मीलितमालतीसुरभय: प्रौढा: कदम्बानिला:।
सा चैवास्मि तथापि तत्र सुरतव्यापारलीलाविधौ
रेवारोधसि वेतसीतरुतले चेत: समुत्कण्ठते।।३८२।।

कस्यचित्।।

RĀDHĀ ADDRESSES HER *SAKHĪ* AT THAT PLACE

382. "The most excellent One (Kṛṣṇa), Who stole My heart in My childhood, is present here,

These are those very nights of the month of Caitra*,

This is the same fragrance of blooming jasmine flowers,

And as before is this strong breeze blowing through the Kadamba trees.

I too am the very same person.

But yet My hear pines for the sequence of amorous play (that I once had with Kṛṣṇa) at the base of a palm tree on the banks of the Narmadā river."

Anonymous

* Caitra is the lunar month corresponding to March-April.

प्रिय: सोऽयं कृष्ण: सहचरि कुरुक्षेत्रमिलित-
स्तथाहं सा राधा तदिदमुभयो: सङ्गमसुखम्।
तथाप्यन्त:खेलन्मधुरमुरलीपञ्चमजुषे
मनो मे कालिन्दीपुलिनविपिनाय स्पृहयति।।३८३।।

समाहर्तु:

383. "O friend!

This is the same beloved Kṛṣṇa Who I have thus met at Kurukṣetra.

And this is Me, the same Rādhā.

The mutual bliss of Our meeting each other is also the same.

Yet My heart craves for the forest on the banks of the Yamunā; for the forest that is graced with the fifth note of Kṛṣṇa's charming flute resonating in its interiors.

Śrī Rūpa Gosvāmī

समाप्तौ मङ्गलाचरणम्

मुग्धे मुञ्च विषादमत्र बलभित्कम्पो गुरुस्त्यज्यतां
सद्भावं भज पुण्डरीकनयने मान्यानिमान् मानय।
लक्ष्मीं शिक्षयत: स्वयंवरविधौ धन्वन्तरेर्वाक्छला-
दित्यन्यप्रतिषेधमात्मनि विधिं शृण्वन् हरि: पातु व:।।३८४।

कस्यचित्।।

CONCLUDING INVOCATORY VERSES (*MAṄGALĀCARAṆAM*)

384. "O charming One! On this occasion let go of this enervating dejection and of this oppressive tremour (of Your limbs). Assume gracious feelings, O lotus-eyed One, and pay Your respects to all these venerable ones (assembled here)."

Lord Hari thus hears goddess Lakṣmī being instructed by Dhanvantari on the procedures of the *svayaṁvara**. And how, by dexterity of speech, Dhanvantari beguiles Her into accepting the Lord while forbidding Her from considering the other aspirants of the *syayaṁvara*.

May Lord Hari Who thus hears all this protect you.

Anonymous

* *Svayṁvara* is a marriage custom whereby a maiden chooses her own husband from a group of assembled eligible grooms. The custom was prevalent among the aristocracy and among the gods. Dhanvantari is the physician of the gods and in the above verse he seems to be conducting the *svayaṁvara* of goddess Lakṣmī.

यदुवंशावतंसाय वृन्दावनविहारिणे ।
संसारसागरोत्तारतरये हरये नमः । ।३८५ । ।

अविलम्बसरस्वत्याः । ।

385. I offer My salutation to Lord Hari,

Who is the crest-jewel of the Yadu clan,

Who sports in the forests of Vṛndāvana,

And Who is the boat that delivers us across the ocean of worldly existence.

Śrī Avilamba Sarasvatī

भ्राम्यद्भास्वरमन्दराद्रिशिखरव्याघट्टनाद्विस्फुर-
त्केयूराः पुरुहूतकुञ्जरकरप्राग्भारसंवर्धिनः।
दैत्येन्द्रप्रमदाकपोलविलसत्पत्राङ्कुरच्छेदिनो
दोर्दण्डाः कलिकालकल्मषमुषः कंसद्विषः पान्तु वः।।३८६।।
योगेश्वरस्य।।

386. The Lord's bracelets shine as they rub against the resplendent peaks of the Mandara mountain which is revolving (in the ocean of milk),

He restores to Indra his elephant (Airāvata), whose trunk is then honoured with more duties than before.

And He deprives the wives of the demon-kings of the glittering designs painted on their cheeks.

May those strong arms of the enemy of Kaṁsa, that dispel the evils of *kali yuga*, protect you.

Śrī Yogeśvara

Note:
(a) The above verse refers to the episode of the churning of the milk-ocean for obtaining *amṛta*, the nectar of immortality. The Mandara mountain was used as a churning stick and the serpent Vāsuki as a rope, while the Lord assumed the form of a tortoise to serve as a pivot for the mountain. He also assisted in rotating the mountain from above during which His bracelets rubbed against the mountain.
(b) Indra, the king of the gods, had lost His elephant Airāvata to the milk-ocean due to the curse of the sage Durvāsa. The elephant was retrieved during the churning of the ocean and returned to Indra. Indra elevated Airāvata's status and conferred more duties on Him. These duties are metaphorically described as weight borne by the elephant on his trunk.
(c) Upon the loss of a husband a woman removes her ornaments and other beautifications. By slaying the demon-kings, the Lord thus deprives their wives of their cosmetic make up.

जयदेवबिल्वमङ्गलमुखैः कृता येऽत्र सन्ति सन्दर्भाः।
तेषां पद्यानि विना समाहृतानीतराण्यत्र।।३८७।।

समाहर्तुः।।

387. Verses from the extant works of Jayadeva and Bilvamaṅgala have not been included here (in this anthology).

Śrī Rūpa Gosvāmī

Note: The '*Gīta Govinda*' and '*Kṛṣṇakarṇāmṛata*' are masterpieces of devotional and poetical expression composed by the famous poets Jayadeva and Bilvamaṅgala respectively. Śrī Rūpa Gosvāmī holds these works in such high regard that he is unable to vitiate their sanctity by including only portions of them in his anthology. The above verse suggests that the *Gīta Govinda* and the *Kṛṣṇakarṇāmṛta* are replete in themselves and should be savoured in their entirety.

लसदुज्ज्वलरससुमना गोकुलकुलपालिकालिकलितः
मदभीप्सितमभिद्यात् तरुणतमालकल्पपादपः कोऽपि।।३८८।।

समाहर्तुः

388. May some young Tamāla wish-fulfilling tree*,

That has for flowers the resplendently magnificent *rasas* of *bhakti*,

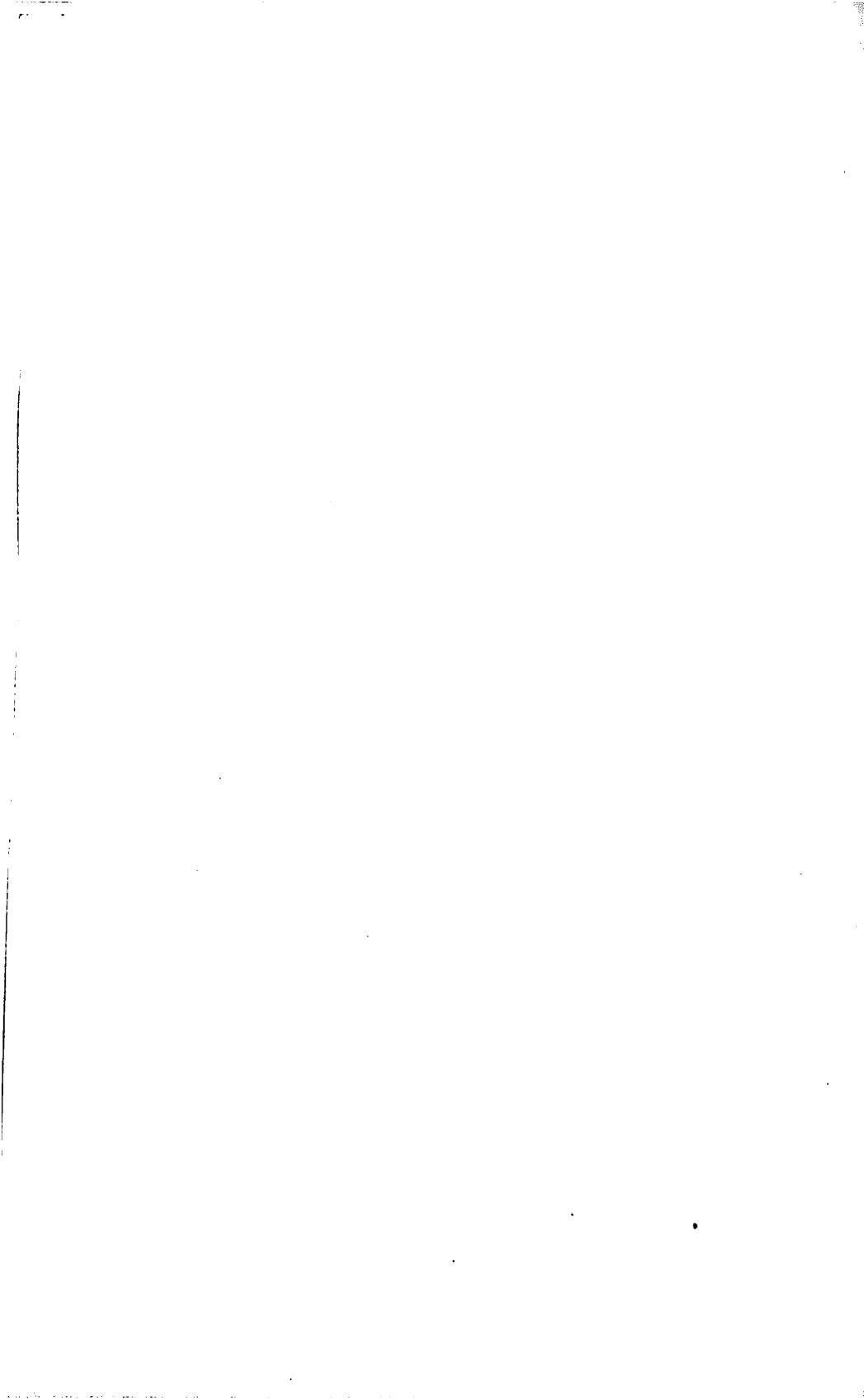
And the environs of which resound with the chatter** of the denizens of Goloka,

Grant the desires of my heart.

Śrī Rūpa Gosvāmī

* The author is referring to Lord Kṛṣṇa as a young Tamāla tree.
** The sound of 'the chatter of the denizens of Goloka' is likened to honey bees and birds gracing a tree by their humming and chirping.

इति श्रीमद्रूपगोस्वमिसमाहृता पद्यावली समाप्ता

THUS ENDS THE PADYĀVALĪ COMPILED BY ŚRĪ RŪPA GOSVĀMĪ

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